#### A SHORT SKETCH

OF THE

HOSPITAL FOR THE INSANE

Cartin China



John G. Kerr Refuge for the Insane Canton, China

A paper read by Mrs. J. G. Kerr at the Annual Mission Meeting

of the

South China Presbyterian Mission held in Canton, July 12th 1912

Published by request



THE JOHN G. KERR REFUGE FOR THE INSANE

Ahout two weeks hefore the Annual Meeting of the South China Preshyterian Mission was to occur, I received a note from the Chairman of the Medical Committee, informing me it was the desire of that Committee that I write a paper to he read at one of the sessions of said meeting, giving as a suhject, The John G. Kerr Refuge for the Insane.

At the risk of repetition, I have given a

sketch of the Refuge from its heginning.

It is known to some, but perhaps not all of you, that this Hospital for the Insane, is the first, and until very recently, has been the only one in China.

There is now one in Suchau, which hegan with six patients. The Refuge was born in the mind of its founder, in 1872.

He was then in charge of the Canton Medical

Missionary Hospital at Kukfau.

Now, and again, people brought insane patients to him, but he of necessity was obliged to refuse them as he had no place where he could give them proper medical attention. As time went on, he felt more and more the pressing need of some arrangement being made, wherehy aid could be extended to those who were diseased in mind, rather than hody.

The subject was brought hefore the Managing Committee of the Hospital, but after consideration on their part, it was decided the Sceiety could not attempt this new work. In 1886, sixteen years later, the Hospital celebrated its fiftieth Anniversary, and the Doctor suggested that it do something to commemorate its Jubilee. He again brought forth this object. It seemed to meet with favor, and a committee composed of members of the Society, was appointed to discuss ways, and means, to carry out the pur-In 1890 Dr. Kerr went to Shanghai, and presented the matter to the Medical Congress, and Missionary Conference, which were holding Conventions in the City at the time. with the warm approval of both bodies. his return the Committee was enlarged, and it was decided it would be best for the Doctor under its auspices, to go to America, and raise one hundred thousand dollars to launch the undertaking.

Before leaving he with personal funds, purchased a plot of ground as a site for the proposed Institution. A Dispensary was at once opened on the premises for the purpose of winning the good will of the neighborhood; I might add also

a boys school.

Dispensary work has been carried on here from that day to this, a period of 20 years. In May 1892, the Doctor full of hope, and enthusiasm, turned his face homeward to raise this one hundred thousand dollars. But circumstances beyond his control, prevented his accomplishing anything in this direction.

He returned to Canton in 1894, with as he expressed it "every door closed against him." When the Committee were informed of the situation, they handed over the money in their treasury, about \$300, to him and disbanded. It seemed as though the death knell of the coming

Institution had struck, but future events have shown it was impossible for it thus to be huried. Although the way seemed dark, the Doctor could not give up the hope that he would

live to see the Institution established.

The next three years were years of waiting, hut his faith never failed. "I do not know where the money is to come from but God does and that is enough" was all he said. In 1897 the way was very unexpectedly opened. Funds were contributed by a physician who did not

wish his name mentioned.

Our two original huildings, each two storeys in height, were erected and in February 1898, the doors of the Refuge opened to receive its first patient. In June 1899 the Doctor and his wife moved into the upper storey of one of these buildings. There were then eleven inmates. We found ourselves in close proximity to them as the two storeys were connected by stair cases in the verandahs which they desired to use as well as we. Now, and again, we would find our rooms occupied by uninvited guests and it often took considerable strategy, and persuasion, to convince them that their absence was preferable to their presence. We had some laughable, some ludicrous, and a few rather serious experiences hut no serious accidents. always a lighted lantern at our hed room door at night, and rarely one passed that we were not roused by our helpers. At two A.M. one morning we were called and informed that a patient had escaped and was sitting on the roof of one of the two storey huildings.

To rescue him without injury to those who were to accomplish the feat, was a problem

difficult of solution. These were strenuous experiences not to be forgotten and glad were we fifteen months later to move into our new residence. Two thirds of the cost of the building was met by personal funds, the other contributed by Chinese friends, who handed over the gift with these words, "We wish we could have given it all and we want you to live in this house till you go to heaven," which wish was fulfilled in the case of their beloved physician.

The Doctor lived to see his two buildings which gave room for 50 patients filled and then his work was done. But one stood by his side ready to take up, and carry on what he had

begun.

The passing years have proved, that Dr. Selden was right when he said he was as sure of his call to this work as he was of his own salvation. He issued a report at the close of 1903. The Hospital had from its beginning received 287 patients, 39 per cent of whom had recovered. More room was needed, and a third two storey building was erected composed almost entirely of concrete, and tile, practically fire proof. Its capacity was 64 patients but in an incredibly short time it was filled and we seemed just where we were before. In the spring of 1903 after nine years of service the writer left for a home furlough.

In December a letter from Dr. Selden was put into her hands, saying it was imperative he should leave for America the following Spring, and asking that a substitute be on the ground by April 1904, to take his place for two years. In January through a friend Dr. Boyd was brought to my notice with the remark "I think

he would go." April 16th found him in Canton, the salary, outfit and travelling expenses of himself and family having been guaranteed by friends of the Refuge in America. In due time our Superintendent was in his place again much improved by the change. Less than three months later Dr. Boyd became connected with the Canton Hospital, and again, the search for a physician began, but it was not until March 1908 we were permitted to welcome Dr. Hofmann to our Medical Staff.

In the mean time Rev. A. Alf, who had always been a warm friend of this Hospital, rendered valuable assistance. We would like to say in this connection that but for him the contest in reference to our frontage would never have reached as favorable a termination, as it did. His knowledge of diplomacy, having himself been an Acting Consul in Canton, were invaluable during that never to be forgotten seven years struggle to protect the Refuge from the entire

loss of what rightfully belonged to it.

In 1907 another Missionary Conference was held in Shanghai of which our Superintendent and the Board of Trustees were members.

Dr. Selden and the Chairman of the Board—(Rev. H. V. Noyes, D.D.) were each given 15 minutes to speak in behalf of the "John G. Kerr Refuge for the Insane." At the close of his address Dr. Noyes put this resolution; Resolved that such an Institution be established in every province in China where the protection of the officials could be secured. This went through with a hearty cheer and we felt a long step forward had been taken in the interest of the Insane. The seed of that resolution will bring

forth fruit to the remotest parts of China. The following year 1909 found us so over crowded it was impossible to take patients farther than to fill vacancies as they occurred. The situation eoming to the ears of the Viceroy, resulted in a gift from the Chinese Government of \$4000.00. To this was very unexpectedly added a donation from America of \$1200.00 Silver given by some friends who had previously visited the Institu-The thought was to put up a large three storey building suitable for the use of well to do Chinese patients, who ought to have and are ready to pay for better accommodations, than it bas been possible to give them. But when the plans went into the hands of the contractors their estimates rose far above our means. has been our principle from the first, never to run into debt. We could not build beyond the money in hand. So modest cottages one storey in height of suitable size to house 18 patients each, began to be seen within the compound. Every building was to have its own attendant. who was to be responsible for its cleanliness, and the good order of its occupants.

This is really a better plan, than to crowd a large number into a three storey building but our land space is so limited we have not room to carry out wholly the cottage plan. Within the past two years ten of these cottages have been put up, two, gifts to the Institution, one from a Parsee the other a Chinese friend.

Another improvement is a new kitchen with adjacent bath rooms, store rooms, a laundry, apartments for the cooks &c., making it possible to cook for 500 if need be. We rejoiced greatly over our new possession, but our rejoicing

proved of short duration, for ere long these rooms were occupied by patients, whose friends were ready to pay almost any price, if they could only be received. A Mandarin was soon ensconced in one of these bath rooms, his bright red curtain hanging in the door way giving the place quite an air. An attendant pointing out this room to me said with gust. Yes he is a Mandarin and he was glad to get in there."

One of these rooms is occupied by the son of a man who has given \$500.00 towards a new building. Dr. Hofmann has taken the entire charge of the erection of these buildings and

whatever he does is done thoroughly,

As one said, "They are good for 50 if not 100 years." Solidity in this line is an important factor, as the necessary repairs in an Institution of this character are a heavy drain upon its recources. Some of the above mentional cottages, are on new ground recently purchased. It has been walled in and is to be a compound for women only.

Hitherto it has only been possible to separate the departments for the men and women, by putting the women in the upper storeys of our two storey buildings and the men helow. In the near future they will be shut entirely apart.

#### Query

Is there much sickness among them? Comparatively speaking we would say no. We have at times suffered from epidemics of cholera, berri berri, and have had cases of plague, and small pox. The fact of having no isolation ward puts a heavy strain upon our physicians, and at such times is a menace to the patients.

In earlier days dyeentery was our greatest

enemy, and cost many lives.

But when patients, unless they are constantly watched, will make a diet of banana skins, pumelo rinds, chew up shreds of their clothing, and swallow them, or drink from the first stagnant pool they come across, one would naturally expect these would be work for the doctor. However these stagnant pools are among the things that were. Sand filling and durable concrete drains, have eliminated some of the dangers, which have threatened us in former times. In this connection we would like to introduce the most important improvement in our equipment.

The New Artisan Well, 82 feet deep, 30 through sand and 50 feet bored through solid rock. The cupply of water seeme unlimited, ie perfectly clear, but a little brackish. Ie used for all purposes by the Institution. Since thie well has been at our service, bowel trouble and

dysentery have practically disappeared.

At one time the pump got out of order and before a new one could be installed dysenteric symptoms reappeared, showing conclusively the agency this well has in the preservation of the

health of the patients.

The water is pumped up into a tank, from there carried to the kitchen, so now there is alwaye an abundant supply of hot, and cold, water on hand. This is an especial blessing where the continuous bath is such an important factor in the medical treatment of the inmates. This water cupply could be carried over the entire grounds, but it would be at an expenditure of not lees than \$2000.00 for the necessary

machinery. We have faith to believe funds will be forth coming for this at no distant day. This well was begun at the suggestion of Dr. Selden, but the success in carrying out the suggestion is due entirely to Dr. Hofmann, who superintended the work from first to last. His knowledge of tools, and machinery, stood us in good stead. If the necessary implements could not be found, he simply created something that would answer the purpose. No tongue can tell how much disease and suffering will be saved by this God given well.

#### Another Query

What methods are used in the treatment of

the patients?

We would say first there are no chains, or hand cuffs, on the premises. It is very rarely indeed that a key is turned upon a patient during the day. At times the straight jacket is used. When patients are restless or inclined to hysteria or paroxysms of mania the continuous bath is put into requisision perhaps for five hours at a time, following up the treatment on alternate days until improvement is shown, or they are put under an oval wire netting which is locked down to the bed boards on each side giving the occupant room to turn over, move about, take his meals, but he can not extricate himself, is therefore prevented from being a menace to himself or others.

Some of them when they feel paroxysms coming on ask to be put under this wire netting. No quieting drugs are ever administered to the patients during the day. If they are restless and wakeful at night, they are under the

direction of the physician given sleeping

draughts.

They are allowed to walk through the buildings, verandahs, and grounds at pleasure. Of course the attendants keep an eye upon them in case any trouble arises among them. This out door exercise, freedom from restraint, and sense of liberty, has much to do with the high per cent of recoveries, the minimum during the 13 years since the Hospital was opened being 25 per cent, and the maximum 49 per cent. We have what is called a strong room which can take in five or six cases, where the most unmanageable ones are kept.

Do the attendants ever strike the patients?

That is a thing that is never allowed.

If a care taker was discovered doing that he would be dismissed. These helpers have it constantly impressed upon them that those under their care are suffering from disease of the brain which is no more to their discredit than though it were fever or dysentery, that they are not responsible for their conduct, that they are men and women, and are to be treated with kindness.

The male attendants are Christians, and all but two of the women, who care personally for the patients. They need more than human strength to carry them through such work as this and we honor them for the faithfulness with which they do it.

The foreign staff who labor on with no proper administration building and such a scanty equipment for their daily needs often find themselves almost in the condition of the Israelites of old, required to make bricks without straw,

but they go bravely on, hoping for better things in the future.

#### Another Query

Where do your patients come from?

From the official, to the beggar in the streets, and from every class between. Have had patients from every province in the Empire, and from every country to which the Chinese have emigrated. Have now an Arab in one of the wards and no one can understand a word he says. Mandarins, soldiers, colonels from the army, students, business men, family patients from all grades of society, beggars, and some criminals, make up the mixed multitude under our roof. The Consul from Singapore, who knew Dr. Kerr sent two sons here for treatment. A woman put in I think in opposition to the wish of her husband, proved an interesting case in the medical line. Refusing all food she was fed artificially for seven months, recovered, became a Christian and was received as a student into the True Light Seminary. We had a man from the foreign office in Peking a graduate of Columbia University, New York. For a time it seemed a helpless and hopeless case but to our joy he recovered.

When he made his parting call before leaving it was a courteous, cultured, refined scholarly gentleman to whom I said good bye. Bible women, preachers, colporteurs, teachers, Christian fathers, and Christian mothers, have come apart to rest a while and have been restored to their families and to their work. The Superintendent of Police has one of our restored men, who became a Christian while here, as a writer

in his office. Perhaps this living illustration of the benefits of this Hospital sitting daily at his side may have something to do with his warm friendship for the Institution. We can not go into the personal history of the hundreds of men and women who have come in hither with beclouded brain, a menace to themselves and others, who with sound mind have been returned to their friends, and their work.

Could we do so it would make an interesting

book.

How are the funds obtained to support the

Institute?

About one half of the patients are sent in by the Superintendent of Police, and supported by the Chinese Government. We have three grades of food costing relatively \$4.50 \$6.00 and \$8.00 per month. The patient can make his selection (or have it made for him). be accommodated without expense in a general ward, or ean pay rent for a private room. effort is made that every one pay something, be it ever so little. But no one is ever refused admittance or sent away thereafter because he can pay nothing. We have some who have been here for years who never have, and never will, pay anything. Some of these are imbeciles and do not belong to a hospital of this kind. China makes no provision for such as these and we can not turn them away. The rents received go towards supplementing the needs of all such. They pay the salary of our native physician, forty five dollars per month.

He was one of Dr. Kerr's medical students and is doing good work. The wages of our attendants and other employees, numbering

nearly 60, are met by the money received from the renting of rooms. The Hospital is carrying its current expenses and some times there is a small balance which is used for slight repairs but there are no funds for new buildings or improvements. A word in reference to the Evangelistic Work carried on in the Hospital and vicinity. It began with the opening of the Institute and has always been part and parcel Year after year the routine is necessarily somewhat the same, morning prayers with the attendants and such of the patients Weekly Prayer as can be henefited thereby. Meetings for our helpers and dwellers in the neighborhood. A morning Sabbath School, which is doing a work among the Boat Children, a Bible Class composed principally of our attendants, which numbers perhaps 60 or 70, Sabbath service which is supplied by students from the Theological Seminary, a weekly class for singing Moody & Sankey's hymns and other selections, telling the Gospel story to the Dispensary patients, are the agencies used to win to the Saviour those to whom we have access.

These types of work carried on hy the foreign and Chinese workers are not without results. The Report for 1910 and 19 1 states that during the two years twenty received baptism, six male attendants, five female, six recovered patients and three women residing in the vicinity of the Hospital. Four have since been examined by the session of the Fati Church, three of whom have been received. One of our needs is a new chapel. The old one has become too small.

Another point, we hope at no distant date the staff of physicians will be large enough to per-

mit some itineration to be carried on going out into the towns, and villages, from which our patients come. The Doctors would find a warm welcome from those to whom they have ministered and a ready hearing among their friends and acquaintances. Much seed could thus be sown and much fruit gathered for the Master. The physicians would also reap great benefit

from having some work among the sane.

The strain of being day after day, in the environment of insanity can only be known by experience. We sincerely hope that in the near future our Medical Staff may number three instead of two so that some time can be given to itineration. Is there not some physician in the Home land ready to "come over and help us." And are there not Christians to whom God has given wealth who would gladly support such an one as their representative on the foreign field?

What connection has the Presbyterian Board of Foreign Missions with the John G. Kerr Refuge

for the Insane?

This is a question we are often asked. As a missionary under its appointment, and care, they pay my salary. They also pay the salaries of our Evangelistic helpers and contributed \$10.67 monthly towards the expenses of the Dispensary. It has been our desire from the first that they appoint and support our foreign staff of physicians. Dr. Kerr asked this and only this. There was no thought of their taking any further responsibility in regard to the Hospital. We still desire this, and only in this way, to be anchored to the Presbyterian Board of Foreign Missions. We never have asked for less than this, we never expect to ask for more.

When Dr. Brown, one of our secretaries visited the Refuge in 1901 he said to me "Whenever you need a physician let us know at the Rooms and we will send you one." From that day to this he has been a friend to the Institution. When the writer was at home on furlough in 1903 at his request she met the secretaries, treasurer and some of the members of the committee on China at 156 Fifth Ave., and we had a long session in the interests of the Hospital. Among numerous questions this was asked. What relation do you wish the Refuge to have to the Board. I replied, "The relation asked for by Dr. Kerr that they appoint and support our Foreign Staff of Physicians." At the meeting of the Board of Directors the following week, this Resolution was recorded upon their Books. Resolved that we hold ourselves in readiness to send out a Medical Missionary to the "John G. Kerr Refuge for the Insane" appointed and supported by the Board whenever the way is open to do so.

Two years ago this Mission united with our Board of Trustees in the request that a physician be sent out as soon as possible, the Trustees deeply appreciated this action by the Mission. In a letter received by the writer, from Dr. Brown, of February 8th 1911 he says "The Board will appoint a physician to the Refuge as soon as the man appears."

We are still waiting for that physician.

#### Charter

It has been felt for a long time that this Refuge should be chartered, and thus have a legal standing as an independent Institution nothing stood for its permanence. We are very happy to say that during the past year it has been registered in the United States Consulate as the "John G. Kerr Hospital for the Insane."

This gives us the legal standing correspond-

ing to Incorporation in America.

The property of the Hospital valued at not less than \$80,000.00 will be under the entire control of its Board of Trustees as soon as a life interest existing upon the original purchase expires. The members of the Board of Trustees are all missionaries. One of their last acts was to close our doors to the admission of any more applicants, the reason therefor being that we had 386 patients with a capacity of 309. resolution was sent to the Superintendent of Police and also to the Hongkong Government. The Chinese Government through the Supt. of Police has sent us \$5000.00 in Silver to which has been added \$1000.00 given by two wealthy Chinese. We have now \$6000,00 but do not expect to commence the building until the sum reaches \$10,000.00.\*

The Refuge was opened 14 years ago with one patient. It has since that time received 2150. It had a humble beginning. It was to human eye a very doubtful experiment with its one patient, and neither experience, or funds, behind it. The expenses of the first year amounted to the modest sum of \$166.67. Last year the total footed up to \$19791.20. It has never carried a debt except when it fell between the

Note.—Since this paper was read the \$10,000 has been contributed and the building referred to is in process of construction. There are now 409 natients in the Hospital.

two Chinese Governments the old having been superseded by the new and the new not being ready to assume the expense of its patients.

That now has all been settled. We are grateful for the favor with which it is looked upon by the Chinese and Hongkong Governments. It has won its way to the hearts of the Chinese. We rejoice that it has gained the approval of the body of missionaries in this land for its evangelistic as well as its humane work. We trust it will ever be a factor in winning souls for the Master.

Our prayer is that its foundation may be the Rock Christ Jesus. May it never in coming

years drift from that anchorage.

We will close with the concluding paragraphs of the Editorial written for its first Report, an Editorial written by Dr. Kerr in July 1901. He did not live to issue the Report. It was the last paragraph from his pen in behalf of his beloved Institution and reads thus:

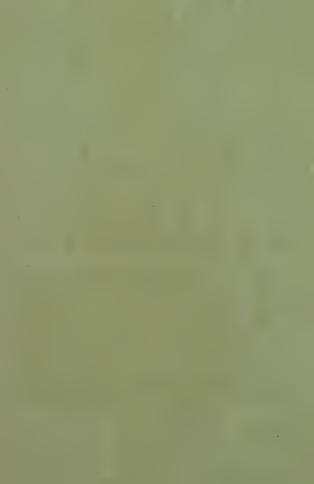
"A beginning has been made and may it be prospered until the Refuge shall reach and benefit thousands of the helpless sufferers, for

whom it was founded.

"We thank God and take courage feeling that He who has hitherto watched over the work, will bless it even more abundantly in the future."







司博士战

巻製発非創作

耐塵題簽

#### A

### Ballad of Four Religions

Composed

by

Liu Chio Fei

First Edition

CHRISTIAN LITERATURE SOCIETY
SHANGHAI
1923

基督教長老會教士

劉

今

覧 非 蛇 懐

四教鼓詞說序

鼓急催聖道的進步但願這篇鼓詞出了世不脛而走鼓翼而飛勿辜食了此篇鼓 那搖 鼓詞 E 四 人的責任他想要鼓舞人心鼓吹真理莫如在這鄉人含哺鼓腹的時候來唱唱 更能引起他們鼓勵的精神大家鼓掌表示歡迎悅納救道的心思吾黨亦當撾 教 唇鼓 鼓 詞。 書原來是一 舌的口才果能將那聽客的鼓膜擊動了不但能消除他們鼓躁的舉動。 雖非擊鼓以召學士亦非駕鼓以輕名馬須知暮鼓驚心的言語不必要 種雜劇歌詞最合村夫俗子的耳鼓覺非先生受了福音 Ŀ

民國十年一月

鑄

四

教

鼓詞

的一番苦衷是爲序。

陳金鏞序於上海廣學會編輯所



## 第 回 道 萬 物

有的 有的說 有 最我 這 有 的說 的 都 的 可 中 說 說 是 是 了泰 恨 華 天開 女媧 陰陽 混 一義皇 盤 混 以 有 訛 古 沌 沌 西 二氣 分開誰 誰 錬 開 用 以 傳 於子地闢 文 石將 爲 利 訛 天 明 生萬 來 主 地 不 傳 無 一炬 足 天補 闢 爲 丑 地 物 濁 那 清 來 主宰 世 1 人 何 怎能 有命 有的 中 但 拿斧 華 完 生 燼後 不 憑 說 國 造 那黃 算人 知 說 部 人生於 左 萬 化 斷簡 無 太 新 極還把 草記事蒲 類 上 手拿着銼 般 老 兩約載 殘篇 評 萬 歷 公寅可是 議 上運 史當經 君 運 太 亂 找

冰

真

輪根

編

極

生 紛 新

古這這眾世 天 第第 亞 老 位 t 五 舟 令 位 明 匹 神 神 爺 天 天 來 公 人 下 上 後 多 先 若 出 創 造 造 地 十 管 居 出 開 造 球 虹 少 理 先 問 自 出 世 靈 萬 昆 傳 君 萬 無 塵 獨 起 光 物 源 魂 物 蟲 選 誓 留 王 士 仍歸齊 分 與 何 和 有 逃 罪 生 惟 生 處 真 濁 侯 萬 他 水 懊

有有

伯物

士. 備

族體海

這神這這大還末第你 真 管位位造有 六 看 個 叫 末 位 留 他 神神家 了 天 他 個 神 他 下 叉 後獨 長 這 東  $\equiv$ 好 創 降 生不 山 纔 造 升 造 後一 下 象 走 西 分 有 無 摶 洪 掌 萬 無 老 鬻 降 地 終 士 民 卦 水 中 救 他獨之是靈 不 顯 他 如 看萬 造 與 滅 成 飛 世 民存神魂 人禽 人紋

祖 位 亞 明公 亦不 的、知 知 其 我 從 中 國 何 世 稽、而 來、書 令 所 噴 以 飯、有 的 火 按 中 說 m 國 後、下 支、古 囘 不 從 但 有 傳上 是 再 不 中 石 知 祖 天 國 頭 地

們考證考 證、一

國人, 民族 孫後 是

沒 敘

有 敘

個

不佩 好應

服

孔 我 們

以

我 說

今天先

要提起

同 消 從

猴

子變

代為

不 種

知 種

中

何

時

何

源

我

同不

萬 國 當、來

的

的、來

有 知

的 就

的、分

家譜、亦

驗 我 無

中

國 國

聖 從

天下

家

的

7 、們 亞 出

我 纔

知 好 然

我 那

的、孔

第二 囘 儒 教 篇

尊師 至聖 重道 先 師 綱常 文宣 期 年 比 彭述 有 虞 唐

自 從 中 E 那 華 武 立 王 國 伐 以 紂 來 安 四 干 春 F

親 字 生 鼓 就 詞 位 叔 孔

他

他 他 聖 母 家 後 君 親 在 來 堯 東 列 是顏氏老 周 國 舜 魯 稱 禹 國 强 霸 曲 代 早 爲 拿 承

他他他他他他為當 非這 半 有 也 也 司 那 是 也 也 也也 也 曾 曾 曾 冠 時 俺 孩 中 曾 曾 學 删 中 天 軍 五 五. 師 不 Ł 過 國 生 樂 老 氏 禮 過 過 襄 聖德 降 萇 詩 而 門 太 庭 邦 中 宏 廟 書 月 立 F 聲 不 無 訂 魯 成 無 爲 學 毎 知 禮 人師 繚 絕子 弟 事 戰 大 真 樂 道 問樂 治 國

他他他他他誅況不大預 叉 生 過 中 兆 有 邪 且 也 也 也 也 也 也 也 說 是 是 華 那 曾 曾 曾 曾 曾 曾 曾 麒 商 問 師 著 初 亂 先 綱 金 精 離粪 進 常 口 作 諡 羊 道 事 臣 木 後 名 玉 老 春 太 賊 萍 項 聽 規 子 鐸 宰 進 教 橐 秋 子 聃 實 矩 聞 降 天 到 斧 掌 判 判 作 童 耳 几 分 子: 世 權 順 倫 人根衡明 生 身

\$1 E

111

孔 他 他 他 他 怎 怎 有 怎 明 有 也 聖 也 也 机 也 不 多 明 1 曾 曾 曾 曾 是 少 儒 看 歎 兩 加 德 天 禹 藉 生聖 貌 鳳 我 教 聞 衣 行 當 嗟 儒 數 杏 不 顏 禮 善 讓 淵 德 面 麟 車 年 增 明 冠 份年 稱 時 游 求 收 閔 他 真 勇 Æ 學 不 列 羽 過 至 士 子

有歎他他他他 怎 怎 怎 有 世 也 也 也 多 也 不 不 不 是 學喜 學伯 曾 學 少 人 曾 曾 少 何 學 論 搢 圍 與 損 坦 無 習 於 由 科 玉 聞 紳 A 蕩 背 皮 匡 義 復 寡 縫 浮 有 無 利 易 禮 過 掖 毛 後 海 過 選 理 子 餓 博 自 稱 道 去 恐 驕 未 路 子 爲 名矜 文 陳 仁能 身 心

大不諸我 天 論 位 - 此 先 1 來 榯 儒 錢 先 你 不 教 囊 看 完 中 我 後 風 餇 掃 中 究 地

下 纔

那 郁

印 國

番

凌

夷 生

笑

民

H

图 把 怕

的 度 勢

是

方 迎

師

訪 聖 進

事問

之、道

禮、斤 裏智就的 的 老 物 वि 也 、追 燒 奴 以年生、說 隸、不 遠 紙 教不 人 者 又 顧 化、學 如 的 救 祭 有 父 叉 李 坟 多 母 世 有 嗎、老 教 這 少 弟 愼 我 君、國 們 、就 兄、終 少孔 的 是 說 還 愼 追 中 年 、說 說、追父祭、遠、母 有 遠、國 的子、 多 民 如 少 盡 記 全 死 德 動 項稱 情 然 人 歸 橐、他 念 不

自

命 的

國

念互有經、子、多

\_ 上了

就 孝 五

變了

厚

道

那

少

人 的 師

口 三 道 友、人

講

到

的知

理、我

有孔

找

和 愛

尙

念

就是

終

子念

說、愼

、終到

者、年 喪 節

、不

想 幾

上 個 爲

說、論

也、註

燒 切

机

解

愼

泣、未

尙

拜 紙 的

的、禱

動

就

們

有

夫

子 以

綱

弟、常、我

失 爲

明 至

如

師

他 H

皆 投 西 僧

襄、尚

聖

先書師、言

說、的

買二

禮 其

悔

愼

是記

賣 了

國 家 禮

義

家

# 囘

氏 夫若 西 是成仙 來意最 佛 L 印 度而 家 敗 今沒 國 滅 有

有的是 有的是削髮出 有 有的是佛 千年日 的是 教 議經 根 偶 久弊生離真道 本 像 法 天花 莊嚴當佛 無邊跨奧妙 西 方印度 一家人道 往 下墜 壤

有的是 有的 多 有 有 有的是寬袍 的是地 半是假 th 叫 一心捨去皇 是輪 個 婆 遊玩 阿 迴六道 羅 湧 冒 彌陀佛念起 相 金蓮 大袖 爲 門 四 夢幻泡 印 門開 善 教 望下 罪之 自 朝 學 新 如 心 堆 推

道 有 詞

四 他 到

年 的

功 卽

講

色

是空 悟道

空是 金剛

色

後

有個

皇

見 來

世 印

病

可千韓有 跪 有這神 有 有 他 還 神 光 達 惜 退一 侯 餘 只 有 只 佛 四 字 說 摩 我 年 之 個 景 知 個 恨 教 趕 怒 佛 離 明 領 粱 漢 中 我 唐 愛 大義 師 將 法 EIJ 國 憲 佛 武 明 中 人 遍 他 宗 馬 爺 皇 皇 傳 靈 度 國 ED X 真道 門 度 追 招 初 拿 也 台 A 帝 帝 民 有 過 牙 生 來 民 本 把 城 把 金 打 後 內 不 受 佛 圍 不 佛 7 載海壞死 海 愛 害 拜 拜 壤

餓 衆 五 逼 達 明 佛 上 用 見 人 摩言 黎 里 中 如 骨 走 神 明 其 西 死 \_\_ 國 葦 人 表 方 了 民 庵 能 光 的 Ţ 國 代 搬 洞庭 原 受 印 善 將 焚 饑 里 假 其 道 佛 武 說 舟 度 黎 乾 論 骨 帝 寒 僧 法 道 書 加 船 勞 愚 語 廬 齊 結 自 叫 民 去 寫 畫 纔 真 民 作 苦 招 赴 餅 將 其 把 下 是 不 把 把 佛 悲 漏 回 進 居 禍 怪 蓬 出 呈 釁 災 萊 來 排 胎 來 7

佛教中到此時真傳失敗有慧能將衣鉢脫下爲代

諸 金 達 這 、位 是 經 古 有 口 佛 為 念 經 法 離 真 如 夢 經 1 泡 生死 猶 在 壤

大釋用

乘

經

口

念

佛脚

亦也

墮 是

輪

迴猜

迦敲丘

說

抱和念

佛唱彌空

妄

打尼下

念陀門點

度

見比

死坐

I

真參

F:

僧

團

禪

比

百

萬安

e

剩

胡乞

師

親

化將

求過

朋 惱 愈 有 趨 反 要 年、對 愈 、知 、FII 佛 度 切 有 離 教 有 家 爲 來 是 道 、歷 早 崇 原 附 空 拜 臣 屬 、偶 於 國 像 高 英 好 有 壁 可 EI] 惜 之 度 請 如 、釋 迦 諸 棄 先 國 漢 往 我 舊 有 牟 公 明 尼、婆 細 帝、陷 中 維 民 參 華 新、著 羅 考 門 又 下 武 此 曲 中 稱 金 教 、就 、漢 可 為 剛 數 得 唐 不 以 新 經 T 明 .拔 來 教 、百 年 白 至 屢 分 說 屢 如 開 盡 愈 蘇

間愈

苦

五

坡、泖

,明

九

宗、東

門千

衆救我 世 教 道 萬 說 微 教 盡 歸 繭 小 原 仙 還 通 本鑑

鄙 位 同 人 生 胞、收 長 我 此 們 中 五 國 十餘釋 甚、年、道 所 有教 \_\_ 的 知 奥 半 秘、 解、實 非 敢 不 逶 鮮、不 吐 露、固 不

不 下

論

聖 書 神

論

佛 起

不

論

能 神

盡 仙

知

底

備

要 以

救

世

是

子 之 嗎、邦 盼 甚 幸

知道孔考諸 呂 所 子 教 之 君 靠純 商 在傳 中 陽 周 歷 史、爲 時 封曾 國 上考古、證 參、 道 神 如 代 封教 之 時、曾 已 參 本 神、祖 事 無三 師、實、有 傳 西 雲 子 遊 在 思、教 中 唐 記、後 子進 之 代 獨 ,神 分 說、 仙 爲 之 不 先 ,劍 唐 失 通 南 歌 此處 鑑、北 始 創 \_\_\_ \_\_ 時 兩 山 海宗、說 說、貫代、 不 7 始 經 以 老 道、有 ,諸 聃 知 ħ 書、祖皆七 此 爲 此 七 道書外 別字 乃 百 真 教 鼻蘇 爲 無 無 道 祖、老 教 染實、教 唐 門、之 泉 傳、 IE 代 所 仐 毫 日 迨 不派以 杜 至 後、撰 可 今 豈 據、之 叉 能 道 推 不 過教 拿 真

教、中

效 佛

事

到 起

處 來

開

有

熱

小小

傳 此 教

教 故

要借

此

世

國

見

興

旺

爭

點 教

教

權

着

得

點

益、

佛

夜會請 声

諸

發想、指展、現之

佛 近

教 來

僭

不學的嗎。一个是從救世教的宗旨源之步各國教育的精神多一半是從救世教的宗旨源之改逐浪迷信邪神況且還有些兩洋留學的士子皆是改多核材立科學風行一班學子雖不能效唐虞之立 親 明 源 《而來的我們大家一樣眼所見東西文明》 昭 所 亦 不 文 肯 的

第五 E 世 神 子降 + 六至三十

此篇 非愚 手 著、救 乃是 牧篇 計 人道 **一一大有分別而一旦實人道雖聖人亦有所不** 所 不同之處然不同之處然不 傳 旦貫 不足 加 删路 不知不 知不能、潤以與常 潤、加 通 能神教乃真神。 篇 與前 四 篇 鼓 詞 降釋世、道 互 ·不信 相 焉 的 有

預好定一 個 分明三一傳真 商 神 摶 來獨肖 土造 初 神人

獨 降 子 世 全能造 聖靈 臨 凡 爲 化 派 A 子 神 你 細 心 看 要挽 來 他 三位 親 囘 自 還是 天

地 來

11/2

就 太

因 此

就

位 初

要衆眼到這第 詩知 天看 本 方曰 於 个是上帝分身與妙體 不是羅馬國東一武將 一個殘賊奸徒希律王 一個殘賊奸徒希律王 一個殘賊奸徒希律 一個殘賊奸徒希律 一個殘賊奸徒希律 一個殘賊奸徒希律 一個殘賊奸徒希律 一個殘賊奸徒希律 一個殘賊奸徒 一位名稱聖靈。 一位名稱聖子哈一位名稱聖子哈 能臨 凡

博

學乾

人坤臨

大牧星光降的人生萬物一處的人生萬物一處的

塵存臨身根

篡 低 目 魔裏 徊 想 鬼 一聲 倚 奉你全

命萬 里 鎭 小 不 父 母 兒必 郎慌腸忙

弯 天觀 王光白幾

想着 不 開 想世 刀兩 怕 斬草 聖 歲 主 人 誰 小 降 除 兒全 非 根 父 絕 母 後 患

甚可此

麼

安心毒

害

似痛

嘆哭煞爺

煞

狼娘

伯

利

恆

上道

做

那 天爺分 詩 知是聖子本來受殺害 挽 可 靈降 惜 囘 仁義旨 紅 世 塵 成 壤 內 分 身 天 地 靈 化 肉

本是魔

王借

劍當天路

使

夢中傳凶

信

安替人學那獻祭小羔羊怕的是聖子臨凡有禍殃救世主全家避難奔他鄉救曉得上帝暗中有主張

自 他 罰 來 他 的 了 個 肉 回 個 身 又是 肉 必 贖 身 死 罪 帶 化 救 惡 灰 根 塵

田

一當偷

餐別同

善有

園亞

世

內

— 拓

天爺 兩 家裏 不 忍 應 外合 世 人全喪 同 作

天堂

自

降

出

愛人 體 漏

八格外大 分三

恩

救 顯

那

下萬國

此

連罪

結

這是他甘心降世替人 久的打破蛇頭擒魔鬼 六 **嚇煞雲中傳大話** 老聾震動耳門開 囘 約翰施洗 苦

平 馬 爲 太三 空 聽天言 句 三至十 仰 聲雷 面 七 來

到天裏 必定 你 你 那裏 看 他責備 似萬 要一片冰心 無邊榮 心 中不是 丈長蛇洞中 偽善衆見 耀 在下方 大輝 想天 郎 藏 煌

都

那

裏

滿

懷毒氣

冲

不知胸中素懷

個

個

揚眉

吐氣

昂

粉飾

墳

外 意

面 昂

光

**芭** 禍

法 何 只為天

國之中全清潔

須知道若得天堂真福

地

開言說毒蛇一

言說毒蛇一類人也到一個先知約翰世無雙

好

最 你 不 那 久的上帝臨 恨 當 死 身 到 羊 眼 魔 凡來審 前 皮 還 狼骨 達 天 不 判 覺 肉

這 從都 此 只為 詩 先 日 處 知 大 普 騰 東 JE. 身避 聲呼 世皆孽 然責 方博 漏 備 瞎 法 他 尋 利賽 救 鄕 去 星 努 親 力救 證 蒼 憑 生

看

了看

出

頭

傳

道

這

故

爲

爺 他

與

聖 靈 體 忽 因 拿 纔 分三位 如鴿 然間 顯 顧 天 撒 惹 教 此 出 上 勒 下 的 襄 看 羊 假 希 降 賺 眼 洗 來 是 錢 受 世為 看 心 律 奸 羊 滌 洗 天 吃 人在身 孫 間 語 飯 善 開 慮 禮 A 王 似雷 狼是 三 穿 把 降 改 把 動 盡 性 顯 心 刀 旁 鳴 狼 裳 傷 兵 明

性

世

若能

如

靈

如

因

他

與

M

定是

4

差遣 恨 有 H 的 染 只 天 說 詩 的 日 見半 是 的 恨 下 是 爺 那神 人 萬 聖子 奸 略表 鬼 先 伯 \_ 淫 王 點 古 11/2 二妙 浸 切 利 未來 要把 邪盜 干 撒 人 死 馨 先來作榜樣 河 恆 親 心清潔 秋同受 但混天 位 香 中 城 身 來 都 升 骯 天 水 同 生 E 顯 髒 地 題 收 洗 病 味 國 意 新 現 他

禮

澄 鄕 養 世肉 心 身

衣 本 嚇 平 安 為 急 到 那 你 冠 排着 分萬 看 都 煞 知 原 處 空 囘 道重 他 父子 出 是 裏 人 的 來 書 那 聖 國 汚 萬 尸 風 逍 再 叫 上 有 吹瘟 生天 把 主 股 先 般 山 靈沛降洗 今 大 學 血 使 恶 惡 地在人 洗看誰 水 作 瘦 子 人一 海 氣 地 孽 臭乾 洗紅 要吃 冲 世 明 把 間 人 靈 煮 心 塵 新 渾 坤 魂

## 馬 几

愁 西 正逢 平 添 歡喜 更 傷

城 破 我 誰 還 惟 中

有 書 個 他 能 把

蛇

#

界變

成

到 俱 普 原 他 那 是個 後來 知道 《都是狼》 天下統 留 原從 爺 下 子孫 子孫必 亞 打蛇機會 親 當後 總變成蛇 叶 救 心 作 狗肺蛇性 八言大毒 悪 代 出 更是 往上 到 把 打 額 來 身 頭 情精 臨 M

怪 到

不

得上帝樂園

留

下話

處裏男女 上人自從

同

奸

詐

世

中了流 老幼

毒 違

計

想

太 撒

初埃

園 也

裏 是

初出 有

但

生

來 田

能

惑

了男女二

人

同

命 現

到 原

今

凡

來

降

就是你

今咬我 子臨

子孫

脚

就

叫 如

他

打 神

破

蛇

魔

鬼世

洗

教 鼓 比長蛇

漫言古

好

野

靈 但

引 泂

他 內 頭

破

把

那

魔

王

國

ル

老 暫不他他 其 埃 豈 好 詩世把久兩兩主這的個個 天田 不 該 日詩四 先 當 是 爺 園 個 個個 知 亞當 長蛇 更 亞· 格 妖 鬼 死 眼 應 ---前新 施 當 外 且 卒 地 渴 先 永 鬼 誤 昔 何 引 打 衣 世 生 思 \_\_ 愛 到 鬼 全 怪 能 人 聽 日 了 破 食 界 來 來 人 恩 魔 違 打 爲 斬 饑 丢 把 \_\_ 有 天 必犯 始 德 鬼 頭 陣外造死罪祖大話 命 狂 天忽 來 兵 神 名 要 救 保 不 大 命 護 मा 興 星 周 求

蛇講 應 縱 原他他他現纔連 他今 你 頭 明 累的 今 兩兩於個個令 差 原 日 看 叫要兩兩 雕 裏 他 已 爲 做 下 擺 王 聖子 聖子 萬 善 與 膽 破 重 去 ---陣 -神 代 惡 敢 享 投 生 來 古今盡 臨 交 始福 黑 要 滋 乘 天 釣 迷 勝 味 鋒 出 國 祖 來 暗 來 凡 來受 盡偷 開 滅 替 舞 永 在 遭 戰 天遭顯 亞 魚 生 糧堂殃光 當 傷 殃

膻 王 年 亞 連 當 施 身 陷 計 元 紅 塵 内 用

曲

他

中

膽 性

戰

中

大 迷 爲 從 你 因 概是 甚麼人 古 此 惑 今濟 的 他 上 十條誠 斬 A 先 \_ 體三 心不 心 給 除 濟 妖怪 個 多 世 一分重 少求 命全都 定 個 人 生貪 蛇吞 開 絕 覺 創 名 塵 犯 象 念 士 世

> 纔 要 到

出 道 裏

許

多

恶 魔 俱

事

能 身 利

想 生 知

着

假

爲

善

把 不 把 貪

神

瞞

一十條誠

命

自

民

齊

過

平

處 世

紛 肉

是

身

得 住

連

全

是 紛

鬼

訓 衆 五. 六七

且

不

打

破

蛇

頭

囘

子

共

間 永 底開 把 生 道 傳 雅任 各 先 井 汲 1 約 邊 水 莫 不 但 徘 再 來 徊

綆

須

人 向

河 他 鄉 應 一頭言

教

到 叉 又又 又 叉 想當 夥子從 各與約翰 言道 說 處 此 說 說 說 說 說 上 裏 到 到 到 到 到 到 到 年古聖先知真受 虚 如 猶 悔 好義 清 溫 哀 憐 爲 和 公慟之人 心之人 主登 平之人 柔之人 水 改 心 恤 我 我 同 人 挨 受 流 省 的 抛 山 駡 害 真有 真有 真 真有 往 歸 網 人 真 真 真 歡 有 大 有 有 萷

福 福 福 福 福

> 因 因

久要

神

轉

因

為 爲 爲

不 不

就

要見 一受真

顏 憐 H

因 因 因

爲

他 他

立 不 要

就

升天 意

國 時

賞 得

賜 救

無

你

還

在

爲 為

久天 做 久

糧

任

餐 男

他 他 他 他

一帝後

嗣 天

安 去 趕 鬼 迦 因 因 他 竟把天 南 爲 好 爲 他不 他不 似 地 百鳥 見 無 人升天 邊 把 久苦 眼 道 相 光 J 步到 船 福 從 去

海

進

到樂 就

來

甜 園 滿 鳳

山 在 顯

他 海

顚

彼 滿 村 得

振

開 人 生 德 行 要純 真 品品

怕 城 建 世 山 巓 殺 燈 莫放 斗 行 好 你 看

要

照 失味 將

堂

前

理

訪林

色 心 同 休 審 叫動判 大 衆 挖 休 去眼 山 嗔 坡落 兄 莫 弟 坐 饞 間 聽

俺

is **禱告時誠** 你在 在 看那 人前 生前 若 太陽 不 不 可撒謊 可假 無 心 大 何 雨露無私 過 意 用 莫離 說 粧 在

狂

偏言

也

不 万 有

山

意 洪

THE STATE

人

愁

顔 前

老

爺

饒 教

賙 天

積 寬 故

財

於 大量 行好 公 天 到 八

敗

你 A

心敬

他

好縱

地妄發 老終相

人秉定

心一樣

待 誓 自 救

근

的夫婦 事莫指

所 光

正

如

日

有

訟 爲

忙 俱

和

錢莫要還

世主講完

福 無

叉開言

渾·若 知道 禁食 何 身 必 何 生 裏 外 前 光 升 時 刻 明

慮 目

吃 瞭

亚 数 鼓

狗

第八囘 你 世 間 那裏莫想我來壞 知 主講罷 人 人 生前萬般都是命 看 見菓子就 有 人來後 北 真 上斥風浪 理把山下 律 知 法

## 馬太

好

個上帝聖子能

無邊

這

世

界原是

風

力舟挪亞造口波一苦海

想當初洪

水方舟挪

今奉命臨1

世

二十三至二十七 帶領十二 知道我 國 屋 出 裏 只有我父自專 來律法 基 使徒 盤 石 更完 焉能 死 到 坍

那就 你 真正是普渡 大 安 排 煞 看 似 夥 要福音教 是預兆 人隨 的海大 那 子騰身飛上 他 明 海 瀛 波 顯 海 洲 浪 逐 天道 方 世 救 掀 心 上水中天 主把 浪任 丈 成 中 蓬 海 波 道 他 中 浪 仙

風日別

·棄岸登

**骑千里** 凡來救

一片雲

机急似

都

逍遙

自在

是 是 飄 裏

路平安

唿

的

風

截 制

這 喜救 的 世 主站 那西 斥風 寸 彼 喊門 船 浪 得 頭 叫徒 忘形 高 拉 節 聲 比 客浪地拿死神事像 吐醒 一卷

也曾呵海斯 一也曾呵海斯 一也曾呵海斯 能言 本是 海留子大 是主題 一是聖子 一是聖子 一是聖子 進 古今 行

漫

他他他他

叫 水

明

曾 能 以

114

子子

也也

變叱

廣

曾

能 斥 不滄海 他他他他他到論 因 處 起 此 時 也 也 也 也 也 間 曾 曾 曾 裹 來 曾 更浪事十二 能 臨 異 我 風 五 主速 是 平 叫 餅 波跡 像 叫 叫 大叱必門 浪 走 徵 魚飽 是 衞 退 徒 離 吧 水 休 民 不 蓋 賢 惡 非 心 沉古 子 風 孫雲 N

四 数

騎 色 驢入京 主大變頹 道 列 有 在 風還故 天能 永 里

至十

他

要做

國萬民

從他

今

日 心

死

生

由 天

命 國

心

好

馬太二十 偏 反你大就 可 約的 牽 在 偏 不看 題 是 的 如這 來 這 動 他 出 手 男女 子 謙 順 也 從 母二 頭老 有 簇 小 虚 卓微 老 大 奥 棕 幼齊來 枝讚 道 驢自 烟 驢 妙 童 往前行 顯主 其 犬 作 老 吠 中 存 誠 築 迎

天下人俱蒙神

恩生此

誠可敬不坐

高

車乘

們從

主

隨

行跟

在

個

個

脫

下

衣

服

心

是神宮

九

聖餐

這

頭 知

驢可

喜今朝駝

聖子

真奇能差 因此纔 救

個

使徒

村寒

道

救主騎驢是何意

世主預定

騎

驢

入聖京

極

振聲

山

脚

柳

陰來歇

足

皆 自 自 因 好 找 的 因 從 從 此 是失散 「爲約翰 那 那 個 奸 萬 大 救 王希 衞 世 世 IM. 城 萬 羣 下 君 贖 歸 羊窮 監 律 中 民 王 期 民 行 恩 凶 初 爲 命 到 信 百 X 降 無 姓 到 暴 邊 念 殺 世 城 身 中。 赦 設 罪 聖 早 手 教 方 纔 涭 原 他 知 逃 有 教 預 新 他 到 們 在 那 先 大 明 外省 拿 知 痛 設 善 是 撒 心 立 鄕 悔 復 勒 聖 聖 祝 禮 村 城 子 改 初 進 到 把 脫 溜 樂 道 + 前 世

前

年

無 肉 不 窮 到 身 就 他 與 被 鄉 無 惡 後 A 故 1 41 好 機 知 會 他 動 搭 魔 救 兵 墳 羊

是

因

也 此

是 得

太

初 孫

預

定

就

教 知

他

來

天 命

事

自

成

顏 全 前 園

纔

猶太 上帝

子

心妄

想

那

到

救

恩

人在

眼

從從循軟如那那好 但老 今今 令 煞 世 不知 大 -- 日 ·日賞 主身 是 日施 人手 些 日 然 來 是 爺 数 可前該 士士 按 法 Ŀ 同 身 慨 子 體 信 恩犯 善 足 在 帝 期 利 嘆 鼓 釘 賽 於 靈魂 苦 命 釋 悔 上 救 後 罰 架心在 今 萬 罪 悪 痕 他 放 帝 主 欠 改 流 還 狠 開 功 未 天 來 齊 同 都 求 獨 兵 赦期 籫 不 顯 得 大出免定血世 將死

他

個

新

新

地

無 非

他 他 把 日

生 -1-

前 條

後 命 放 鬼

福 作 教

誠 閃 從 從

今

上

帝

魔

自

分 超

明

B

生清

恩 夫 門 閃 雙 放 出 福 無

一早他 一你 從看 原必看他 今日 世 霎把 今 要領 A 時個 天堂 天 替 悔 古 紅 地塵 N 殺 往 不 督 慮大 今地 悔 世 人救 祭 間 獄 改 暗 界 來 路把萬途山 萬 救 救 \_\_\_ 並

命 靈

掃

崩 平 魂

更

三十六至五十三 看 把

生

互古 皆 看 路 主復 加

救 世主 一替人死去又 創 開 天 國 復 生 世 一照他

你看他一 縱然是狼吞虎 專等着天塌地 老天爺可憐世 不 亞當犯 知他 本是上帝 大 三日之內何處 叫 罪 吃水淹 陷 A 聲呼阿父 體 開活 臨 罪 末 H 凡 路 去 世 死 到

那時善 人 分麥 切

> 纔 就是給 看看 四他 個 必定身體 下個 個 世 死 丽 個 人哀求赦 復 靈魂一并 樣照他 生頭 活出墓 心心他 間 更 批

明

墓把身

飛

囘

今 彼

H 得

辭 海

衆輕今多四更師爲救依重 少天 救世 敲 日 生 天風來 們 敲 主 四 裹 谿 相 A 1-大 五 十三年遭 親 成 彩 事 翔 睛雲 已成 義 九 休 相 雨 去 萬 徵 愛 遊三 非常 生足 重 歸 把 凌 相 Ŀ 霄 困 酒 與 徒 界 去 界事 會 下

扛 起 救 世 不

道

國 手

怎

貪

心 天

難 相 面

比

葉

藕

蓮 坐

位 綠

體

神

人 功

中明

忽

清

起

集

使

徒

秉

朝

天 子

仰

紅 邊 塵 要 不出 與 好 石山 虚 使 坡 到 入 飄 知 中三 間 徒 似 天 飄 那 他 呆 玉京 干 點 堂 魚 萬 幾 眼 變萬 生 支 破 日 花 里 時 餘 來 先 復 主 金 鵬 石 繚 活 上 眼 化 知 闕 到 亂 似 衆 叙寒 叉 往 慶 影 衆 聖 重 神

## 眼 力 不 能 見 耳 邊 有 聲 叫 聲 加 利 利 末 主 +

巴 H. 旬 節 聖靈降 臨 使 徒 六至

應 纔 一你抬 到 好 時 驗 知 個 看 頭 如 是聖靈 他看滿 他 間 了 個 看 今天 個 年 東 救 銅 = 個 主升天 人 位 樓 風 西 個 心鐵膽把 但 位 門 頭上 直 南 奉 如 河 徒 火螢 體 能 北 命 撲 邊 體 一紛紛 真 遠 留 從 施 造 同 口 樓 音 近 下 天 樓 螢 做 與 中 洗 化 話 變 落 動 降 下 神

保

師

感

說 惠

是

我 特

不 來

兮 化

不 人

臨

然

間

都 去

把

得 番 他 罪

新

大 大 又吹 原 他 街 夥 好 是 嘘 子忽 上宣 像 的 個 如 飛 聖 然 徒 傳 槍 天 天 心 似 遍 鴿 道 中 劍 體 開 找 舌 似 7 頭 火 心羣 形

收 兩 下 萬

民國十年一月十五日

日詩四 聖賢仙佛難爲力三教不行四教加 教 鼓 神恩有意救中華 體同工妙手誇 鄉間佈道人劉覺非述於蚌埠

三四

## 本序

前於 售罄友人捉余再版當添補使徒傳道數篇為近代傳道模範余雖唯命實覺汗顏深虛寡陋不 文何足副 民國十年春都人不揣冒昧著四教鼓詞一書出版後甚蒙遠近教會歡迎愛購初版將已 大雅評議然但求公益又何怯供獻於當時惟願海內 父師不客刀斧指正不速

是所幸盼、

禮節此實名教中不可缺少之一舉也如儒有三綱五常詩書禮樂釋有三皈五戒 曠觀吾國各教門中皆有規條典禮一以爲全教會之模範一以約束全教統一之 中識字通文者十僅一二難賣少聞多怪舉步出軌雖有熱心信主之人奈有望洋 初學所能盡悉況地隔三萬里時後三千年古今風俗人情大相懸殊又兼華教友 標準使會衆周知方無離經叛道之處吾教問有新舊兩約計有七十餘萬言實非 三百六十條規道有門派源流四百八十教訓囘有天方典禮莫不垂爲經典懸爲 無涯之歎良可慨也鄙人不揣俚俗淺陋無文僅將新舊兩約大旨泰西教會文明

四

教

新禮凡與中國儒 兄弟姊妹隨時歌唱口誦心唯庶免臨事背教而遺全會羞矣是爲序, 俗凡與吾教聖經所違背者指出數條俾吾教禁戒之删繁擇要編作鼓詞使吾鄉 教經書並行不背者擇取數條使吾人效法之又將近世邪風

民國十二年春季

鄉間佈道人劉覺非述於蚌埠

言道 教 分 門 同 百

如

惟

有

個

的

是

八 =

挂

過

詩我 還有有 有 有現 中 有 的 的 的 的 H 是二 是講 是 是 經 華 那 教 泥 萬 傳 倡 三 紅 里登 究 皈 至 自 + 分 蓮 塑 餘 鼎 五 木 中 印 教 五 次言 與 戒 彫 行 原 度 立 山 收弟 裝神 排 白 改 儒 朝 拜 蓮 舊 上 釋 金 水 頭 道教 子 像 頂 火教

何

過 盐

> 門 朝

詞

周

藏

力 從 細義 有 反 有 有 闢 未 查 的 和 的 的 把 見 拳 是 是 是 那 考 那 城 獨 相 幫 彫 涵 哑 有 心 吧 形 隍 有 伴 規 梁 着 儒 # 念 有 +: 是 像 四 棟 佛 中 像 地 教 傳 禮 與 拜 照 貯 閻 真 紅 後 金 神 燈 身 拿

第第第第第第第第 這 這 能 就 如 真 教 天 五四 \_ 今意 是新 是 條 條 神 那 條 條條 條 條 萬 真 先 殺 神 七 真 不 取 天 舊一 拜 神 音 和 有 神 思 天 神 尊名 以 難 摩 之 配 獨 有 \_ 外 說 約 西 個 他 切 罪 70 有 厚 孝島謹假兩頭 傳拜救 真 妄 終 爲 誠真世 最 大 竊婦甚母日慎像拜事道 命主教

要預 强 除你真遵原這這 這 能 (個是水水是) 都.就 將 定 使 世 把 真 此 看 是泥 是 主 他 那 F 那 神 外那 證 田 毋 上 選 差 降 都 亞 欺 與 塑木 民 遣 帝 國 生 立 伯 經 稱 李下 有 道 誡 源祈 得 爱 神 爾 姊 Z 理 頭禱名 子 彫心 命 救 妹血 也 ---母地木拜罪 A 首 免 救 顯 敬 壞 靈 小女有有真加 造一 先 沉 心心身聲根神身成神論淪 魂

現 此 父 朱 到 全 忤 近 我 母 子 年 世 總 如 華 逆 世 衣 婚 條 節 統 條 云 兒 在 是 祭爲 耙 大 與 共 禰 問 不 拿 講 柳 墳 同 聖 和 誡 親 遠 吉 莊 記 垒 國 命 心 遊 胞 尸 母 日 区 爲 鞠 何 遊 卽 平 生 善 當 看 是記 須 等 道 遵 罪 躬 必 悪 作 輿 死 當 稟 紙 稱 更 命 不 念 錠 問 命命 本

當 聖 請 聖父 非 鐵 占 先 明禮 陰陽 N 脫 N 母 猪 八 板 云 喪 頭 云 帽 生 桂 合 諸 新 追 與 斷 拿 葬 與 非 \_ 與 月 鞠 點 罪 長 律 其 遠 天 龍 以 鯉 易 躬 煞其 機 禮 魚 者 隨 寧 祭 相 以 發 不 亦 哄 方 時 非 次 假 若 敬 求 惧 用 回 其 相 爲 泣 三 以 虚 牲 誠 親 聲 真 身 文

到 禮 Ш 都 堂 同 與 海造 教 衆 結 永 成 無 由 小眷戀

**這在暗男** 都人室躬 或 現 或 貪 捫 如 前 中 耕 酒 今死 做 與 有 或 我 或 淹殺 榜 救 閒 抹 中 主 時 牌 華 非 密 須 切記 真 都有 圖 密 把 道 道 莫 案 傳 件 犯 看判 徧

萬 國 衣 冠 垂 萬 國

救

世

教

燈 第萬 女 + 女 也 兒戲 六條 與 紡 條 不 不 撑 與 我 誠 織 व 神 我 大小 殺 有 新 重 嫁 也 律法 臨 與 男 勉 兩 對 與 時 烟 罪 到 夫 男 就把 要傳 難 律 都 切 愛 自 莫 逃其 法 在. 入 是 由 留 爲 女 誓 平 連 愆

婚

配

後 可

育

兒

女 妻

都

是

命 分

憲

不

分

大

兩 宗 教 與 爲

其 佛 皆 自 邪

> 萬 唐

仙 im

妖 分

後

忽

樂聖子 福音 掃 快 羅 快

囘 流 逼教 血 捨身 救 國 救 魂 刑

麥稗相依未 無 明 國 金終不埋黃 雙小 君王萬 降 世 易 難 國 聖經舊 神 魚 道 工奥妙顯 目 珍 約說 珠難 知 出 異 奇 混 恩

那 他 心 章章 要 鄕 把聖徒

足

只說是熱 到

心舊 祭

教討

神 掃

勇

羅

分 萬 黃

那

司

前

求

少男女齊

那 救 索藤 馬色 世 君 王主基 城 繩 下 督

向 知

這 半 救掃救 尊 你你他 你你你 你 主說 了 掃 羅 主 要 將 聲 羅 中 羅 說 說 來 來 你我翻 我主基 如 口 斬 基 去舊 起 爲 盜 身 雷 吐 所 主 切 來 我 督 賊危 跌 聲 更新 要道 你 兇 除 仍 逼 門 是何名 迫就 下 音 督請 往 下 險 能 稱把指大請聽 有 也 是 京 後 行 棍 數 僕換你色我 我 姓 馬

我 爲你爲 你你你你有從 你你 你 何看何 涂 今後 乃 將將終 將 將 將 他 來不認 身個 是 故 來 來 來 亞拿 撲 以 忽 中 要 耶 且 使 同 被 屢 被 然 倒 朝 穌 途 我 遭危 徒 要 石 A 族 尼亞 在 叉 天 救 路 掃 掃 替 鞭 砍 面 危 正 來 光 世 Ē 地 羅 羅 我 險 打 前 死 一把我 逼 四 主 把 認 且 做 作 五, 發 也 在 又 迫 基 記 甚 保 生活 狂 拖 麼 着 歌羅

面、很 羅 在 你 你你你 你 你 救 你 將 將 覺 馬 小 世 將 將 將 主 亞 來 來 來 來 來 聞 熱 田 來 說 被 道 耶 作 身 赤 細 心、親 路撒 後 也 亞 罷 審 中 在 身 監 傳 露 是 基 傳 產 預 言 中 體 游 猶 道 生 冷 睡 利 羅 提 送 亚 心 受 鹽 不 學 太 加 釕 摩 捐 在 寒 舊 省 然 馬 細 在 猶 教、之 國 去 太

> 你 你 你 尔

中

來

羊 達

安 哥

提

阿 他

勸 牧

捐

書 羣

林

多多

來 來

書 困

篇

勸

懲 沛

使 將 將 將 將 將

那 來 來

該 真

撒 理 之

家

中

把 生

道 提 你

一苦流 次 野

離 飢

顚 叉

你你

冬

恐 鬼 宣 以 窗し 字 熱 字 城、心 事 在 城 ---主 中、 士迦 有 升 馬 這 列 掃 剩 事、門 羅 叫 下 自 掃 從 亦 羅 幼 賽 得 五 早 父 相 伴 年 受 親 母 小 本 久、教、是 掃 羅學 所 便 家 今 未 以 雅 也 憫 喻 或 親 見 在 有 救

七

鼓

之偉人哉、

好一個瞽目不明小坛 救主能醫瞽 如何以 第二囘 保羅歸主 攻營奪即

不 虧 雙 國 這 你 這 你 看他這 清羅競技 勝 瞽 提 夜無 起 雙伸 最那 兢戦戦 得 時好似蛇退 後 聲無臭睡不 見真 兩 五 尼 分 手 上征 時 地 與

衆從 他

人產馬墜蹬忙扶起

掃

羅

大夥子捲旗 把這掃

息鼓把城

進

面

H.

放

本來來勢兇兇

如猛

虎

救現 聞 頃 114 這這救這 這 如 刻 將 世 世 聽 亚 個 說 主 間 他 主 今 他 囘 囘 兢 是我 聞言 領 亞 心 虅 若 指 耶 如 違 路 拿 肉 要去 命 示 臨 命 的 亞 尼 大敵魔 己 親手 之下叉指 文 撒 兩 之 思 不 冷 亞 眼 把 畢 到 時 想 所揀 大馬 受 都 你 掃 飄 心 無 掃 迫 胆 羅 羅 然 主 訪 去 示 色 害 戰 好 選

都 包 他 怕 好 叫 只 向 醒 14 I 把 的 他 聲 那 他 得 似 J 爲 聲 他 魔 俯 主 飛 亞 亞拿 廳 這 我 全 高 直 蛾 用 舉 的 伏 拿 告 主 心 庀 尼 隊 主 領 全 街 地 投 爲 兩 魚 亞 裏 首 手 燈 亞 何 暗 立 一齊 作 洁 也 去 吞 把 A. 天 火 揣 的 國 着 捉 摩

海 鼓 撑 詞 船 把 門 徒 續

那 這你有 救 駭 有 伸 的 知 世 世 \_-次終 次門徒撑船 手 道 主 主 那 救 履 醒 西 來責 門 出 心 夜 無底 不 打 彼 得把主 :魚毫不 足 備 往 小 向 深 信 彼 下 海 岸 漢 唤

主原 母 都 是彼 妻子 自從 巴 是道 阿 **心跟從** 弟 H 安得 身 啓 烈引見 救 不 叉 在. 耶 穌、 海 中 證 親 明 見 耶 穌 神 蹟

他 彌 書 魚

史

+

分 王

相 他 1 +

點

信、就

卽

時 抛 不 疑 船 了、棄 這網、

賽

再 \_

把

山

談 又

離 Ħ. 開

彼

看

他這

上

來船

充

大

百

五

零三

得 次

海

中

親

眼

見

下揀救斥 師 這 虧 彼 徒 之 好 風 世 在 得 們 似 主 浪 頃 基 也 站 立 大 救 海 督 風 立 時 刻 跳 都 離 救 岸 平 心 主發慈 坳 要 罪 在 靜 中 上 海 水 波 主 浪 把 14 掀 他 船 中 浪 灣 淹 掀 援 搬

登 Ш 一變化 顯奇

西 閃 閃 聖 聖 放 同 彼 相 得

言的是行

海

到

Ш

邊

然

間白

l雲迷漫 過

人難

是

西

誡

聖 面 神 羊 榮 照 顫 眼 罪

蓬 = 座 永 花

霎時間 你 現出 舊 都 個 是面 聲 是 是 火車 雲 自 救 我 藹 與 目 座 然 消 世 那 你 親近 霧散 光 君 火 相 馬 華 王 得 你 生愛憐 聽 見晴 射 離 升 兩 廳 A 聖賢 我 眼 世 聖 仇 簾

同

救 惆

密 乃

談 前

未 傳

來

只 渲 俱

1

膏君 伏

王主基督

彼都

得

俯

塵 燦 相 Щ

埃不

敢

見 月 事

是白衣 主密

爛

如

H

我 有

可

在

此

支 地

棚

座

山

修

真

彼 剩

得俯伏 以

上

苦

l 禱 告

降 此 是 何

知 知 我 我 司 人 面 身 前 懸

要 你救你你你你遭要 个是受膏大君基督主 大猛獅與天 知 本 本彼 知 知 知 本是 本 一是猶 我 我 我 我 與衆 生 墓 再 耶 聞此言 太萬民 命 中 來 西 有 相 迎 永 根上枝發 接 別 權 貼 畢 所盼 能 把臉 司 加 真 前 提利 日 捨 Ш 神 去 望國主戰

你此你你你你拿 本 知 知 1 本 那 本 本 聲我主 我 是 是 是 我 我 是 瞉 聲 着 裹 以 彌 坐 \_\_ 有 往 撒 以 舊 背 只 色 賽 約 在 救 將 但 馬 晴雲 與汝 列 我 生 亞 切 退 內 先 父座 莫 命 人大 E 利 知 後 到 四 所 應 莫 到 兩 把 去 罪 主 預 凡 此 右 還 纛 相 可 向 間 懸

破 惠

在你

看他話言未了人來 総三次 門身呼衆

言難 個 、盡賣 得紋 主 施 求 財 暗 兩

事 血 買 賺 H

得勒 砍 前 賣 H 將 來 我 與 捉 的 看、下 的 眼 彼 救 人 耳 來 。拿 睛 朶旁邊過 耶穌、 救 主 己 却 同 主亟 到 到門 着 由 了這 彼得 不 --得自己 前 忙 個 但地步、記 見此 來猶 使 1 衆 Ī 光 人 、跟 到、景 只聽 用 尙 隨 親嘴 忙將 不 聽 肯 得 此言 收你 自 寶 、救 暗號 刀 、損 的 出 連 鞘 起 馬 只見 鞘 凡 園 用刀的 來了 時 B 來就 祈 憐 後 僕 建 向使徒 **濤雖** 憫 來 亞 心 來 被 勒 醫好 古的 繩 道、心 只有 所 殺、右 你耳

說起聖彼 囘 真是天國賢 終身讚

H

分

遠

跟

直

《祭司的》

中正當

未

叫

連三

機是酒

肉

朋 那

朝

難

主的 的

做 事當領首

話 在

W 其

負 如 雷性 約

笈三

雅

訓

H 風 河

百 便

年 期 移

急

尼

其

春

轉

工化 雨 四篇

翰

傳 牛

e

實

用 就

買 在 把 然 時 愧

聖

五 靈 門

美 真道

前 傳 監 前

有義有有有 捶 前 時披 人職 時 時 胸 朝 下監 哥尼 並 對 見 在 異 復 枷 主 聖 流像鎖 獄 架淨 活 樓 有 珠 全 有  $\equiv$ 次 時帶 時 淚 如 倒 上 家 婦 **看**入一得 太黄少教 聞 受 滴 身 猶 失 訓 鐵 責 涓 味 倒 鞭 賢泉年焉 鏈 涓 鹽 彼有有有有有有 自 或 縱 時時時 時 從 聞 然 得時 時 但 此 臨 責 醫 異 天 被 雞 施 邦 使 跛 審 H 洗 西 從 請助 始 門 足 判 111 E

去或

脫 到 至 悔

離 官 終

有 抱

半

主這

四收以色加略人獨大智道飛鳥有巢狐有穴門朝領來西門安得鄉有宗明朝領來西門安得烈明朝領來西門安得烈明朝領來西門安得烈明朝領來拿但業明朝領來拿但業 個 性 但 急 河邊 如 雷 流 見 無 他 易

> 神 湧 恩 湧 主 似

大還有還又定但 惟 這有個多馬也是好多疑有一個巴多羅買也相宜 沒有個西門他是稱銳的 火加上雅各也是半尼其 足將那天國真理提一提 正縣那天國真理提一提 正線那天國真理提一提 請 問 從 心 書聖遺 着 是 夫子今夜 天 國 羔 啓示 奥 是 宿 任 那 並

為又你有到想也

選 何 有 看

使

是

段

此 不

明

第二囘 聖蹟啓示

> 有誰不後見三生 其心知足樂無邊 其心知足樂無邊 原來是神恩應許 原來是神恩應許

你看他風雷雲雨任所施親見他曾將新鮮命令傳一支題他曾將一貫真傳愛字題他也曾將一貫真傳愛字題他也曾將一貫真傳愛字題他也曾將一貫真傳愛字題

11.

這他他他他 都是與 曾 曾 也 與 見 見 曾 在 翰納 啓示 七 新 拔 會 位 天 塺 啓 拜 天 新 \_\_ 海 面 示 像 使 地 切 島 前 親 行 來 從 未 呼 眼邪吹 天 來 小 見術角降 事

證、望他 掌 他他 他他 救 降 管 曾 曾 曾 恩 見 與 着 將 向 早 淫 七 + 善 早 碗 亂 頭 恶 個 降臨 七災 殺 + 審 教 角 判 救災就在下職 分 致 兩 訓

愛固、以話 善 他 救 說 初 主 便徒 見 所 士、救 行 約 主 神 在 時、蹟性奇 拔 使 摩 從 徒 事、聽 島 情 中 中 稱 暴 施 爲躁、有 親 首 主 洗 ---所 救 像指 不被 最 主 知 愛 稱 之 他 他 示 他 人。 爲 親 主 雷 眼 見 子、所後見 矣、切 在 他 字 來 的、就 架 因 -上、變 此 心 成 跟 他 自 的 從 T 信 的 個 心 溫 母 愛 歲、親 柔 心 託 和 越 付 藹 算 他

· 華民國十二年冬季初版

Д

新 鼓 詞

野電子加一角

所 版 有 權

海

會

者上

海鹰。

白戴

劉覺

著

者

非



259



# The Municipal Gazette

BEING THE OFFICIAL ORGAN OF
THE EXECUTIVE COUNCIL FOR THE FOREIGN SETTLEMENT OF SHANGHAI,

Vol. XVII.

SHANGHAI, SATURDAY, JULY 19, 1924.

No. 927

# REPORT OF CHILD LABOUR COMMISSION

The following is the Report of the Child Labour Commission appeinted by the Council to consider this question in accordance with the terms of reference published in the Gazette of June 14, 1923. The various recommendations made will, in due course, receive the Council's careful consideration:—

Shanghai, July 9, 1924.

Sm,—I have the honour to enclose herewith, in duplicate, the unanimous signed Report of the Child Labour Commission.

I have the henour to be, Sir,

Your obedient servant,

J. M. McKee, Esq., Assistant Secretary. JAS. W. FRASER, Secretary.

Shanghai, July 14, 1924.

· Sm,--I am directed to acknowledge receipt of your letter of July 9, transmitting for the Council's consideration the Report of the Child Labour Commission.

In thanking you for this document, I have the honour to express the Council's appreciation of the public spirited action of the members of the Commission individually in giving the Council the benefit of their experience on the very important issue in question, and in devoting so much of their valuable time to consideration of the serious problems involved. The able, lucid and comprehensive nature of the report, as finally presented, has placed the Council and the Ratepayers under a very heavy obligation, and, on behalf of the community, the Council takes great pleasure in extending to the members of the Commission its very grateful thanks. In the circumstances, members of the Commission will agree that a special vote of thanks is due to Dame Adelaide Anderson for her co-operation and the expert advice which she contributed to the Commission.

I have the honour to be, Sir, Your obedient servant,

J. W. Fraser, Esq., Secretary,

Child Labour Commission.

J. M. McKee, Assistant Secretary.

### PART I.

The Commission was appointed by the Council in June, 1923 :-

"To enquire into the conditions of child labour in Shanghai and the vicinity and to make recommendations to the Council as to what regulations, if any, should be applied to child labour in the foreign Settlement of Shanghai, having regard to practical considerations and to local conditions generally."

Terms of Reference.

The Commission has held thirty-three meetings and heard the evidence of thirty-six witnesses. Amongst the witnesses who gave evidence were doctors, officers of the Municipal Services, social welfare workers, employers, contractors, and one woman who had worked for many years in silk filatures. It was early apparent that, apart from the widespread and continuing activities of certain groups and committees interested in religious, social, and industrial work, there was little general public interest in Shanghai in the subject-matter of this enquiry. In this connexion it might be mentioned that, upon notice being inserted in the native and foreign press informing the public of the appointment of the Commission and the nature of its labours, and inviting all who might desire to attend before it and give evidence, response was made by two persons only; one, a foreigner who expressed the opinion, based on a long residence in this country, that whereas a large proportion of the children in China are bright and intelligent, the monotonous routine of work and absence of education results in a considerable number of the adults being unintelligent and dull; the other, a native interested in the supply of child lahour to a waste silk filature, who, it was soon obvious, came merely to ascertain how far his particular activities would be affected by any action taken by the Commission. Other than these two individuals the witnesses who gave evidence were persons who did so at the express request of the Commission.

Preliminary Observations.

One result of this lack of general public interest was that, with the exception of certain industries, such as cotton manufacturing and silk reeling, the Commission had to be content with information of a more or less general character, supplemented as far as was possible by the personal observations of its members. As far as the Commission has heen able to ascertain there are few records of observations by individuals or bodies, whether native or foreign, and ne reliable statistics upon any of the matters germane to this enquiry. The ground broken was virgin soil, and it is not pretended that the conclusions of fact at which the Commission has arrived are either exhaustive or beyond modification. Modern cenditions of mass production, involving as they do the use of power-driven machinery and

the employment of large numbers of work people in the confined space of a mill or factory are, comparatively speaking, new to China. They exist to-day only in a few areas, the most important of which is Shanghai and its vicinity where the industrial development in recent years has been very rapid. The general standard of living throughout the whole country compared with other and, from a modern industrial point of view, older parts of the world is extremely low. There are no facilities for the education of the vast majority of the people. Circumstances such as these, coupled with a large birthrate, result, as is the case, in the population ever tending to outstrip the means of subsistence. The industrial workers are, generally speaking, unorganized and Trade Unions with the power lent by large accumulated funds are entirely unknown.

Evidence— General. The evidence as to the present average earnings of unskilled labourers in the Shanghai district was somewhat conflicting. It can besaid, however, with some certainty, that the average monthly earnings of a workman of the eoolie class are not greater than \$15, whilst in some instances, such as ricsha coolies, they may be as low as \$8. One witness stated that an adult female feather-sorter did not receive mere than ten cents for a day's work. The average cost of living for a man and his wife of the very poorest class was generally given as \$16 a month. The Commission has no reason to believe that earnings in the Shanghai district are lower than in any other part of the country. On the other hand, there is every probability that relatively they are slightly higher.

There is no doubt that it is the general practice for the vast majority of Chinese children to be made by their parents or others having authority over them to commence to work at the earliest age possible, having regard to the nature of the work available. Where the family is engaged in tilling the soil there is little harm, except upon educational grounds, in this practice, as it is unlikely that the child will attempt or he made to attempt tasks beyond its capacity. This statement, however, is not true where the work in question has to be performed under less hygienic conditions, and still less is it true where it involves long hours and monotonous operations. This general practice obtains in the Shanghai district equally with the rest of China. The causes of its existence are economic, social, and absence of educational facilities, but, in the opinion of the Commission, the first named is the primary cause.

Evidence— Medical. The medical evidence taken by the Commission and germane to this enquiry can be summarised as follows: It was stated that country children in China are of good physique whilst those living in the cities are, generally speaking, below the standard of Western countries. Tuberculosis is particularly prevalent in the towns. It was stated by one doctor that she really believed that children were worse off in the modern factories than in their native homes because of the humidity of the air which was bad for the tubercular child. The crowded living conditions are to a great extent responsible for the poor physique observed. It was agreed by all the medical witnesses that the existing industrial conditions in Shanghai are extremely adverse to the bodily and mental velfare of the Chinese child employee. Such children, as a body, were said to be physically inferior to those not so employed but no definite measurements or other particulars were given. Industrial accidents were largely attributed to fatigue and carelessness following on long hours of monotonous work.

Evidence— Particular Industries. The industries in which children are employed may be divided for the sake of convenience into three classes:—

1. Domestic.—Young female children are commonly purchased and employed as domestic servants. They probably begin to work as soon as it is possible for them physically to do so. This practice is general throughout the country. It obviously lends itself to great abuse and the Commission has little deubt that, like other forms of slavery, it is the source of much human misery. The Commission has reason to believe, from the evidence given before it, that many slave children are employed in native brothels and trained to prostitution. Such sale of female children, although undoubtedly contrary to Chinese law, does not appear to be interfered with in any way by those charged with the administration of justice. It is, however, true that in cases where actual cruelty is proved the International Mixed Court at Shanghai will order children to be taken away from the custody of the persons concerned. Apart from evidence as to the existence of this practice and its resultant evils, the Commission was able to obtain little reliable information as to the general conditions of the employment of children as domestic servants.

2. Shops, Small Work Shops, Home Industries, Laundries and the Building Trades.—
The apprentice system is general in these occupations. The commencement age varies according to the nature of the employment. There is little doubt that the average child is apprenticed at the earliest age at which, having regard to the nature of the particular occupation, it can begin to learn, and at the same time be of some value to its employer. The term of apprenticeship is usually about five years and the apprentice receives during that time little, if any, pay. Except as regards laundries and the building trades, which will be dealt with in more detail later, the Commission was unable to obtain any further information as to the conditions of the employment of children in these industries. Having regard to human nature, the conditions no doubt vary between those incident to slavery and those compatible with humane and proper employment.

3. Mills, Factories and Similar Places of Industry—The commencement age varies with the nature of the employment, but it can be asserted that, generally speaking, the child begins to work in the mill or factory as soon as it is of any economic value to the employer. The Commission has visited a number of mills and similar places of employment, both during the day and at night, and has seen very many children at work who eculd not have been more than six years of age. The hours of work are generally twelve, with not more than one hour off for a meal. The children frequently have to stand the whole time they are at work. In many industries day and night work is the rule, there being two shifts of twelve hours each. In most instances the mill or factory stops for one shift at week-ends, and in others, in addition to this, endeavours are made by the employers,

but without much success, to ensure that their work people take one day off from work every two weeks. Apart from interruptions and the customary holidays at China New Year, work is continuous. Wages are paid only for working days. In many eases the atmospheric and dust conditions are bad. The sanitary arrangements in the majority of mills and factories leave very much to be desired. The average earnings of a young child are usually not more than twenty silver cents a day. The contract system of employment is common. Under this system the native contractor supplies the requisite labour and is paid on production. This system is obviously open to grave abuse. The Commission heard evidence to the effect that in some instances contractors obtain young children from the country districts, paying the parents \$2 a month for the services of each child. By employing such children in the mills and factories the contractor is able to make a profit of about \$4 a month in respect of each child. These children are frequently most miserably housed and fed. They receive no money and their conditions of life are practically those of slavery.

With these general observations, the evidence heard as regards the industries which the Commission was able to consider with more particularity may be summarized as

follows:

1. Cotton Mills. Generally speaking, there is little to complain of in the conditions as to space, but sometimes the ventilation is inadequate. The temperature of the air is necessarily slightly above the normal, and there is a certain amount of dust and raw cotton fibre suspended in the atmosphere. In some instances the temperature was found to be higher and the dust conditions worse than were justifiable. The sanitary conditions are not satisfactory. In many cases little attention is paid to the state of the latrines, and the stench near such places is very marked. In normal times night work is the rule. There are two twelve-hour shifts. In some mills there is a cessation from work for one shift at week-ends, but in such cases the last shift is longer than twelve hours. In one instance the length of the shift was given as thirteen and a half hours, and in another fifteen hours. On occasions where there is no night shift the length of the day's work is frequently thirteen hours or even more. In some mills there is a regular one-hour interval for meals, whilst in others the employees take their meals as best they can. The children are mostly employed in the Spinning Department, and in the great majority of cases have to stand the whole time they are at work. It is difficult to state definitely the lowest age at which the children commence work. The Commission, however, saw many children at work who could not have been more than six or seven years of age. Some of these children are not on the pay-roll but are allowed to be brought by their mothers in order that they may be under their care. In many mills the conditions during the night shift are according to Western their care. In many mills the conditions during the night shift are, according to Western ideas, most unusual. Rows of baskets containing babies and children, sleeping or awake as the case may be, lie placed between the rapidly moving and noisy machinery. Young children, who are supposed to be working, but who have been overcome by fatigue or who have taken advantage of the absence of adequate supervision, lie asleep in every corner, some in the open, others hidden in baskets under a covering of raw cotton. The discipline appears to be lax, and those in charge seem to wink at much that goes on in this respect. The Commission noticed that on its advent a warning whistle was given and many of the children were awakened by their immediate neighbours and hurried back to the machines. The contract system of employment above described is common. Many children, however, come with their parents and some independently. The wage of a child in this kind of employment is twenty silver cents a shift. The Commission is satisfied that the general standard of living amongst the class of persons employed in the cotton mills, including the children, has risen greatly by reason of the employment provided. It was stated by one witness that twelve years ago 75 per cent. of these work people had little clothing and were without footwear. There appears to be no shortage in the supply of labour and the Commission is satisfied that there would be no shortage should young children be debarred from employment in the Shanghai district. Efforts are being made in some mills to prevent admission of very young children, and are, at least, partially successful. There is a great difference to be observed as regards the age of children employed between mills where these efforts are being made and mills where they are not. One Japanese firm, owning many mills in China, provides some elementary educational facilities for the young children of its amplement. for the young children of its employees.

2. Salk Filatures.—Nearly all the employees in the silk filatures are women any young girls. Generally speaking, one child is employed for every two adults. The children brush the coccous and prepare them for the reclers by removing the waste and so exposing the silk thread. This operation is performed over basins containing nearly boiling water with which the fingers of the children frequently and necessarily come in contact, thereby becoming roughened and unsightly. The Commission is not satisfied that any permanent injury is caused to the hands of the children by reason of this work. Night work is unusual. The regular hours of work are twelve, usually being from 6 a.m. to 6 p.m. The children, however, have to be at the filatures some little time (15 to 20 minutes) before the hour for commencing work, in order to get things ready for the adults.

An hour in the middle of the day is allowed for a meal. In some filatures an interval of about fifteen minutes is also allowed for breakfast. Many of the children employed are very young, being certainly not more than six years of age. It was stated that children under thirteen years of age are not employed in filatures in France and Italy. In the Shanghai district the children almost invariably stand the whole time they are at work, five or six hours at a stretch. Whilst at work many of them develop a peculiar regular and rapid up-and-down movement of the body by means of alternately relaxing and then straightening their knees. Seats are provided in a few filatures, but are rarely used, probably either because the seats are unadjustable, or because it is easier to perform the work standing. Owing to the presence of the hot water in the basins the temperature of the workroom is always considerably above the normal and the atmosphere is very humid. It was stated that fainting in hot weather is not uncommon. The children earn from

Cotton mills.

Silk Filatures.

twenty to twenty-five silver cents a day. In the main they present a pitiable sight. Their physical condition is poer, and their faces are devoid of any expression of happiness or well-being. They appear to be miserable, both physically and mentally. The adults are given a certain number of occoons from which they have to produce a certain quantity of silk. Should they fall short of this quantity they are fined. They then frequently revenge themselves by ill-treating the children working under them. The Commission is satisfied that the conditions under which these children are empleyed are indefensible. The work could be done by adults. There is, however, usually a shortage of labour, and moreover, if adults were employed instead of children, owing to the difference in height, the machinery used would probably have to be reconstructed.

Evidence was heard that in one well-run and apparently prosperous native flature at Hangchew the boiling room is separate from the reeing reom, each boiler being managed by four boys of about sixteen years of age. Under this system the softened cocoons after boiling are placed in small wooden containers half full of cold water and then removed to the reeling reom. Evidence was also heard that a similar system prevails in Japan. It was stated that this method of operation greatly lessens the number of children employed and does away with many of the undesirable conditions above-mentioned. The question as to whether this system could be introduced successfully into the Shanghai district in place of the present Italian method is of a technical nature concerning which the Commis-

sion, upon the materials before it, does not feel qualified to pass an opinion.

Cigarette and Tobacco Factories. 3. Cigarette and Tobacco Factories.—As far as the Commission was able to ascertain, there are not many very young children employed in these factories. The cenditions of employment appear to be better than those in Cotton Mills and Silk Filatures, but full time employment throughout the year, such as has been general in the cotton and silk industries in past years, is not the custom in these industries. The hours of labour are shorter, being nine to ten exclusive of meals. The children usually sit at their work which is light in nature. They earn from twenty to thirty silver cents a day. Night work is not so frequent as in the Cotton Spinning Industry.

Engineering and Shipbuilding.

4. Engineering and Shipbuilding.—The apprentice system is the rule. Not many children under sixteen are employed in the large foreign-managed works. A certain number of boys between the ages of fourteen and sixteen are employed in cleaning the interior of boilers. It was stated that owing to the small size of some boilers young boys were the only persons who could perform this work. The ordinary working hours are nine exclusive of meal times. Night work is not unusual. Conditions in the smaller native shops are different. As in other industries, the boys are no doubt apprenticed at the earliest age possible having regard to the nature of the work.

Printing Works.

5. Printing Works.—Evidence was heard as te the conditions of employment in one large native Printing Works. As a rule, in these works no one under fourteen years of age is admitted. There is a height test for both boys and girls. The girls are empleyed in light work and the hours of work are not excessive. A nursery is provided where mothers can leave their babies whilst they are at work. These works are a model establishment. There are many small native printing works where, so it was stated, the conditions of work are bad and in which quite young boys are employed.

Match Factories.

6. Match Factories.—There are several in the Shanghai District. Certain operations, such as boxing the matches and making up parcels of boxes, can be and are performed by quite young children. As little as nine copper cents is sometimes paid to a child for a day's work. Members of the Commission visited one factory of considerable size. Young children, certainly not more than five years of age, were to be seen working with almost incredible rapidity. Many babies and infants, who could hardly stand, slept or played on the floor whilst their mothers worked. White phosphorus is used in some of these factories, and cases of phosphorus poisoning have been observed. It was stated that the native authorities are making regulations, which are to come into force next year, forbidding the use of white phosphorus and that there is a possibility that they will be observed. The use of white phosphorus and the importation of matches made with this material have since 1908 been prohibited by, amongst other countries, Great Britain, Denmark, France, Germany, Holland, Italy and Switzerland. Whilst special risk of fire undoubtedly attaches to this industry no precautions, such as the provision of fire prevention screens between the individual workers, mostly very young, engaged in boxing, or ample space between boxing stands, were observed in the factory visited by members of the Commission. From a casual observation of the dwelling adjacent to the factory it was evident that out-work was extensive.

Evidence was heard that such out work consists of the making of hoxes by mothers and their young children. The children are mostly from five to ten years of ago. The materials are supplied by the factory through a middleman, and payment is made through him. The starch for pasting on the paper has to be provided by the workers. Payment is made at the rate of nine coppers per thousand for the inside part of the boxes, and seven coppers per thousand for the outside part. It was stated that a woman with two children can finish from two to three thousand parts a day, and it was also stated that the carnings of the husbands in the particular cases enquired into, who were a carpenter, sailor, ricsha coolie and messenger respectively, were not otherwise sufficient to maintain the family.

Laundries.

7. Laundries.—There are seventy hand laundries licensed by the Council under Bye-law 34, of which eight are situate outside the Settlement limits. About seventy boys under fifteen years of age are employed by these laundries. No girls are so employed. The boys apparently start work when about thirteen or fourteen years old. Boys of ten years of age have been found to be employed, and, generally speaking, they all appear to be undersized and much younger than the age given on enquiry. It was stated that some of them look weakly and stunted and that many of them suffer during the winter months from chilblains and resultant sores. It was further stated that the smaller boys are to be seen on occasions carrying greater weights than they can properly manage. The work per-

formed consists chiefly of the collection and delivery of clothing, transport of washing to and from the drying grounds and watching the same, and attending to stoves, cleaning, ironing and doing odd jobs. The hours of work are usually from dawn or early morning until dusk and often until late at night. Half-an-liour or more is allowed for the mid-day meal. The apprentice system is common, \$60 or \$70 being paid to the parents for an apprenticeship period of three years. The boys are fed and lodged by the employer. They are usually lodged in rooms adjoining the laundries, sleeping on stages, trestle beds or on the floor. They frequently have to eat and sleep in the same room. The laundry business is in the hands of many small owners, who have little or no capital. They rent cheap houses, paying rent from \$7 upwards a month. It is not easy for them to obtain the right kind of premises as property owners are unwilling to let for this purpose, since building so used quickly depreciate in value. In wet weather the clothes have to be dried on the laundry premises which become steamy, hot, and most unhealthy. It was stated that the licence conditions most frequently broken were those against sleeping on the premises and squirting from the mouth. The drastic punishment of loss of licence is not often imposed. The witness who gave evidence also stated that in his opinion the boys were no worse off than those employed in other industries. There is only one power laundry in the Shanghai district.

8. Building Trade.—The apprentice system is universal, the term of apprenticeship being three to five years. It was stated that the commencement age was eleven. The Commission, however, is satisfied that, as in other industries, many of the children start work at a younger age than this. No girls are employed. The apprentices start work chiefly with the masons and carpenters, carrying loads and learning to saw and plane. The hours of work are usually eight to ten a day. In winter-half-an hour is allowed for a mid-day meal, in hot weather two hours. The contract system of employment is the rule. It was stated that in the Shanghai district there were about 20,000 apprentices in this trade, most of whom live with sub-contractors away from their parents. It was also stated that the food given to the apprentices by the contractors is frequently poor, and that it is worse when they are not being employed.

The Commission also heard evidence with regard to the question of the protection of workers against injury from fire. It was stated that on the whole conditions were very bad. In the case of new large buildings before construction plans have to be submitted to the Chief Officer of the Fire Brigade for his approval. After completion, however, there is no power to force the occupier to keep them in a safe condition in this respect. Fire escapes, staircases and other means of egress are frequently kept blocked with material and doors are barred. Many old buildings are in a very unsafe condition. Officers of the Fire Brigade make tours of inspection from time to time and attention is called to dangerous conditions, but very little notice is taken. It was further stated that, given the necessary powers, the enforcement of regulations would not necessitate any large increase in the Staff of the Brigade.

Building Trade.

Fire Protection.

### PART II.

Having taken all available evidence, the Commission entered upon the most difficult part of its task, namely, the consideration of the question as to what recommendations it should make to the Council. The Commission throughout its deliberations had to keep in mind the terms of the reference to it which expressly stated that regard had to be had to practical considerations and to local conditions generally.

The present International position with regard to the regulation of the employment of children and young persons may be stated briefly as follows:—

At the International Labour Conference of the League of Nations held at Washington in October, 1919, a number of draft conventions and recommendations were drawn up dealing with the following amongst other matters.

(1) The limitation of the hours of work of all persons (other than those holding managerial or confidential positions) in industrial undertakings to eight in the day and 48 in the week. China was expressly excluded from the operation of this Convention, whilst in the case of India, a sixty hour week was adopted for all workers in industries covered by the Factory Acts administered by the Government, and in mines and certain branches of railway work. Further consideration of this question so far as India and China were concerned was left for a future meeting of the General Conference. In the application of the Convention to Japan a modification was adopted whereby the actual working hours of persons of fifteen years of age (sixteen from July 1, 1925) or older can be increased in the case of the raw silk industry to sixty hours, and in the case of other industrial undertakings to fifty-seven hours in the week.

(2) The fixing of fourteen years as the minimum age for the employment of children in industrial undertakings, other than undertakings in which only members of the same family are employed. To facilitate the enforcement of this provision, the Convention stipulated that every employer should be required to keep a register of all persons under the age of sixteen years employed by him and the dates of their births. In the case of Japan the Convention provided that children over twelve might be admitted into employment if they had finished the course in the Elementary School. India was expressly excluded from the provisions of the Convention, except that the employment of children under twelve was prohibited in factories working with power and employing more than ten persons, and in mines and quarries and the transport services except transport by hand.

Preliminary Observations.

Present International Position.

- (3) The prohibition (with certain exceptions in the case of young persons over the age of sixteen in the event of sudden emergency) of night work under the age of eighteen years. In the case of Japan, the Convention, until the 1st of July, 1925, was to apply only to young persons under fifteen years of age, and thereafter to those under sixteen years of age. As regards India the Convention was not to apply to young male persons over fourteen years of age.
- (4) The exclusion of young persons under the age of eighteen years from employment in certain processes involving the use of lead, and the prohibition of the employment of such young persons in processes involving the use of lead compounds other than subject to certain conditions as to ventilation, cleanliness, medical examination and compensation in case of poisoning.
- (5) The adoption of the Berne International Conference of 1906 prohibiting the use of white phosphorus in the manufacture of matches.

Although it was suggested at the Conference that China should be asked to accept the principle of the protection of labour by factory legislation, and that the Governments having jurisdiction in Settlements and leased territories outside Chinese jurisdiction should also adopt this principle, the question was postponed for consideration at a future Conference. It is evident that the Conference recognized that circumstances made it impossible for China immediately to conform to Western standards.

Certain of these Conventions and recommendations have been adopted by a number of countries and are therein enforced.

China, whilst not having up to the present time adopted any of them, has promulgated certain provisional Regulations (see Appendix No. IV), which, in so far as they touch the employment of children, will be dealt with later.

In Hongkong the employment of children is regulated by the Industrial Employment of Children Ordinance, 1922, (see Appendix No. III), which was passed as a result of the Report of the Industrial Employment of Children Commission appointed by the Governor in Council in March, 1921. Briefly stated the Ordinance and the Regulations made thereunder prohibit:—

- (a) The employment of children (defined as persons under fifteen years of age) in boiler chipping, the manufacture of fire works and glass-making, all of which are declared to be dangerous trades.
- (b) The employment of children for any period between 7 p.m. and 7 a.m. or during the day for more than five hours continuously. It should here be noted that the Ordinance also provides that between any such spell of work and the next one there must be an interval of relaxation of not less than one hour, and that every child shall be allowed one day's rest in every seven days.
  - (c) The employment of children under the age of ten years in any factory.
- (d) The employment of children under the age of twelve years in carrying coal or building material or debris or any unreasonably heavy weight.

The Ordinance also provides for the appointment of an Official Protector of Juvenile Labour with the right to search industrial premises in which children are believed to be employed, and for the keeping by every employer of a running record of all children employed in his factory. Further, in any prosecution under the Ordinance, until the contrary is proved, the person, the subject matter of the charge, is assumed to be a child or under a particular age if he or she so appears to the Magistrate. This last provision meets the difficulty of proof of age, which arises owing to the absence of birth registration.

The special difficulties in the way of the regulation of child labour in the foreign Settlement as they presented themselves to the Commission may be broadly stated as follows:—

The absence of a Central Government with power to enforce its decrees throughout the country.

There is no doubt that given such government there would be little difficulty in the way of the Council obtaining the necessary powers to enforce within the Settlement any reasonable industrial legislation enforced outside. In the opinion of the Commission this difficulty is the most serious of all, since it renders it necessary to deal with the Settlement as if it were in the nature of a watertight compartment. Consequently the question as to how far, if at all, it is practicable to regulate or restrict the employment of children within the Settlement, without injuring or unduly interfering with the industries employing them, which industries have to compete with those outside, is one which has to be seriously considered by all those who approach the present problem. In this connexion the Commission invited an expression of opinion from the Cotton Mill Owners' Association of China and the Chinese Cotton Mill Owners Association, and received the following replies:—

From the Cotton Mill Owners' Association of China:-

- (1) That this Association would welcome regulations limiting the employment of children below a reasonable age, provided these regulations were applicable to and were rigidly enforced in the adjoining provinces of Chekiang and Kiangsu, or even Kiangsu only.
- (2) That this Association considers "a reasonable age" referred to in (1) above to be 12 years (foreign count) for the first 2 years, and thereafter 13.
- (3) That in the event of no regulations applicable to the surrounding districts being possible this Association would not oppose regulations limiting the age of employment inside the Settlement to 9 years (foreign count).

Position in Hongkong.

Shanghai Foreign Settlement—Special Difficulties. From the Chinese Cotton Mill Owners' Association :-

- (1) That the Association would welcome regulations prohibiting the employment of children below the full age of 12 provided similar regulations were made applicable and rigidly enforced outside the Settlement limit—say, at least in the provinces of Kiangsu and Chekiang.
- (2) a. That the Association would regard the enforcement of prohibition in the Settlement only as an augmentation to the disadvantages already existing at which the mills in the Settlement are working, as the prohibition when enforced would drive away from the Settlement not only all the workers affected but also their parents to obtain work outside, and would result in a shortage of labour in the Settlement where the mills in addition to paying higher taxes and dearer raw cotton than those in the interior would have to pay still higher wages in order to attract labour.
  - b. That in the opinion of the Association the employment of children by mills o. I may in we opinion of the Association the employment of children by mills is a matter of charitable nature towards the parent workers; for so long as their children are employed it adds to their income, relieving the burden of supporting their children, and also removes their anxiety for the safety of their children who, from the parents' point of view, are safer and more comfortable in the mills than they would be if left to run wild on the street.

    c. That many mills have tried to eliminate small children from employment but they have met with little success owing to the pitiful requests by the parents of the children.

children. v

Further, at a meeting held on May 1, 1924, at Shanghai at which, it is stated, a number of labour groups were represented a resolution was passed that there should be no employment of children under fourteen years of age (presumably Chinese count) and that an eight hours system should be worked for.

The circumstance that Shanghai is a treaty port and that the foreign Settlement is managed and controlled by a Municipal Council, whose powers are strictly limited by the terms of the Land Regulations and the Bye-laws made thereunder.

By virtue of Bye-law 34 certain occupations can only be carried on under licence from the Council, and there is no doubt that the Council could, under this Bye-law, prohibit or the Council, and there is no doubt that the Council could, under this Bye-law, prohibit or regulate the employment of children in such of these occupations as are obviously unsuitable and harmful to them, but the Commission is advised that such action would have to be justified by the nature of the particular occupation, and that this Bye-law does not empower the Council to prohibit or regulate such employment simply on general humanitarian grounds. Although, apart from this Bye-law, the Council has no present power of prohibiting or regulating the employment of children below any particular age or in any particular industry, the Commission is advised that the necessary power could be obtained by means of a new Bye-law. The Commission is further advised that any such new Bye-law would involve the approval of a majority of the Consuls and Magistrates of the Foreign Powers having treaties with China and the Ratepayers in Special Meeting assembled. Such Foreign Powers and the various countries of which the Ratepayers are respectively citizens, or the great majority of them, are, however, in agreement with the respectively citizens, or the great majority of them, are, however, in agreement with the principles of industrial regulation as laid down by the Washington Conference, and it is to be hoped that no difficulty would be experienced by the Council should it endeavour to obtain the powers required to enable it to take the first step towards what can hardly be considered as other than a necessary amelioration of present industrial conditions as far as the employment of children is concerned.

3. Absence of birth registration and the consequent difficulty of proof of the age of children.

It was suggested by certain of the medical witnesses that a height, or height and weight standard, should be fixed for ascertaining age. This suggestion and the alternative method adopted in Hongkong will be dealt with later.

# 4. Absence of educational facilities.

Before compulsory education was adopted in England this difficulty was met by the half-time system and by requiring the employer to see and prove that any child he desired to employ did in fact attend school, but the Commission is of opinion that the establishment of this system is at present impracticable in the Foreign Settlement.

The need for the provision and maintenance of a specially trained Inspectorate.

This could be gradually met, and involves merely the provision of funds and judicious selection, a nucleus of trained persons being obtainable from the countries now having factory legislation.

6. The circumstance that, owing to the present economic and social conditions of China, children are sent to work by their parents at the earliest age possible.

The Commission realises that this is a serious difficulty but it is one that was present in most countries in the early days of factory legislation, and one which must necessarily become less as China progresses industrially.

The problem of the protection of child labour has—whether fortunately or unfortunately—arisen in a concentrated form in the Foreign Settlement of Shanghai, that is to say, in a place where, as shown above, the special and peculiar difficulties in the way of regulation dominate the situation, but, in spite of these difficulties, the Commission is of opinion that the problem is one which must be faced and dealt with as far as is possible.

Peking Provisional Regulations.

In March, 1923, the Peking Government promulgated certain regulations in connexion with labour in factories. These regulations are at present provisional only, and have not the force of law. In his address to the Commission at its first meeting, the then Chairman of the Council expressed the opinion that it would be advisable for the Commission, in recommending any regulations, to take as a basis the regulations above mentioned with a view to securing uniformity within and without the limits of the foreign Settlement. The Commission formed the same opinion and decided to consider these regulations and, in so far as it thought they were reasonably practicable, either as they stood or as they could be amended, to recommend to the Council, in the event of their being enforced at any time outside the Settlement, to seek power to enforce them within the Settlement, and the Commission came to the conclusion that enforcement in the surrounding provinces of Kiangsu and Chekiang, or even in the province of Kiangsu only, would be sufficient enforcement for this purpose.

Peking Provisional Regulations Commission's Conclusions.

The provisional regulations consist of 28 Sections. Sections 2, 10 to 17 inclusive, 19 and 26 appeared to the Commission to be either outside the scope of its enquiry or, in view of its conclusions, immaterial, and were not further considered. The remaining Sections, as translated into English, and the conclusions arrived at by the Commission are as follows :-

" Section 1. This Order applies to factories under the following heads:-

 a. Factories in which the number of labourers employed is over 100.
 b. Factories in which work of an extra hazardous character, or which is detrimental to public health, is carried on.

(Note) A further order will be promulgated in due course with regard to factories in which this Order does not apply."

In the opinion of the Commission the figure 100 is far too high. It is essential that smaller industrial premises should be covered, as there is no doubt that the conditions of labour therein are in some respects much worse than those in the larger and more modern factories. In the opinion of the Commission ten is the most suitable figure. If this figure is adopted Sub-section "b" becomes unnecessary. The expression "factory" requires definition, and the regulations should be made to cover outside work such as building and transport operations.

"Section 3. The proprietor of a factory shall not employ boys under the age of ten or girls under the age of twelve."

The Commission is of opinion that no distinction should be made between the sexes. The age should be first fixed at ten and should then be raised one year every two years until fourteen is reached.

"Section 4. Boys under seventeen and girls under eighteen are regarded as juveniles."

The view of the Commission is that in the absence of a general code of industrial legislation regulation of employment beyond the age of fourteen is at the present moment impracticable.

" Section 5. Juveniles shall be given tasks of an easy and light nature."

This is too vague. The employment of children under fourteen years of age should be forbidden in any dangerous or hazardous place, or at any work likely seriously to injure body or health. In the case of dangerous or hazardous premises there should be power to close the same until made safe.

"Section 6. Juveniles shall not be required to work, exclusive of recesses, for more than eight hours per day, and adults shall not be required to work exclusive of intervals for rest for more than ten hours a day."

In the opinion of the Commission children under the age of fourteen years should not be employed for more than nine hours in any period of 24 hours, or for more than five hours continuously.

"Section 7. Proprietors of factories must not compel juveniles to work between the hours of 8 p.m. and 4 a.m.'

In the opinion of the Commission no child under fourteen years of age should be employed on night work, and the night period should be fixed as between the hours of 8 p.m.

"Section 8. Not less than two full days in every month shall be granted to adults for rest, and juveniles must be given not less than three days rest every month.

(Note). In emergencies, or in cases of accident, or in times of urgency this rule may be temporarily suspended, but all such cases must be notified to the local authorities within three days from their occurrence."

Every child under fourteen years of age should be given a weekly rest of 24 hours. The Commission does not agree that any suspension of this rule should be allowed.

"Section 9. All labourers must be given not less than one recess each day, and such recesses must be for not less than one hour."

The Commission is of opinion that in the case of children under the age of fourteen the interval of relaxation between any spell of five hours continuous work and the next spell of work should be not less than one hour, and that the interval of relaxation after any spell of work of less than five hours duration should be of reasonable duration, having regard to all the circumstances.

"Section 18. Owners of factories shall provide, at their own expense, suitable educa-tional facilities for their juvenile employes, and also for any of their adult employes who have been thrown out of work.

(Note). Such free tuition shall be given for not less than ten hours a week for juveniles, and, for adults who have been thrown out of work, free tuition must be given for not less than six hours every week."

Whilst the question of the education of children is outside the scope of the Commission's enquiry, it desires to put on record its agreement with the suggestion made by the recent General Education Commission, namely, that the co-operation of mill and factory owners should be sought by the Council for the establishment of educational facilities for:

- (a) Children who are too young to go to work in the mills where the parents themselves are at work;
- (b) And, if possible, children employed in the mills; which might be accomplished either by means of night schools, or, in the event of the "half-time" system being introduced as regards children, schools to which this class of children would go as "half-timers," i.e., work in the morning and school in the afternoon and vice versa or such other system as may be found practicable.
- "Section 21. Juveniles and women must not be allowed in the engine rooms, or other places where machinery is in motion, for the purpose of scavenying, oiling or for doing repair work, or to do any hazardous work."
- "Section 22. Juveniles shall not be ordered to do any work which is connected with the handling of explosives or noxious drugs."
- "Section 24. In all factories precautionary measures must be taken against danger to the life and health of employees, and the local authorities have the right to send an officer to make periodical investigations into these matters."
- "Section 25. Any factory whose premises and adjoining structures are found by the local authorities to be dangerous to health, or to the public weal, the proprietor of such factory must make the necessary alterations in accordance with the local authorities orders.
- (Note). With reference to the above, when ordered by the local authorities, the whole or any part of the buildings may be condemned and shall not be used."

The matters dealt with by Sections 21 to 25 above-mentioned are covered by the Commission's conclusions under Section 5.

Sections 27 and 28 deal with responsibility for observance and date when the Regulations are to come into force and need not be further considered.

Any Regulations should provide for full power of inspection and the imposition of adequate penalties in case of breach, and the Regulations are defective in this respect. Further, the difficulty of proof of age is not dealt with. As mentioned above this difficulty can be met either:—

- (a) By fixing a standard of height or height and weight, or
- (b) By providing, as in the Hongkong Ordinance, that in any prosecution, until the contrary is proved, the child, the subject matter of the charge, is to be assumed to be under the particular age if he or she so appears to the sitting Magistrate.

The objection to method "a" is that any such standard must of necessity be to a great extent purely artificial and have a considerable margin of error, and its adoption would render it necessary for employers frequently to measure or measure and weigh, as the case might be, a considerable number of their employees. On the other hand, having regard to the different jurisdictions in the Foreign Settlement, the adoption of method "b" might result in the erection of many and diverse standards. On the whole, however, the majority of the Commission is in favour of method "b."

Subject to the Regulations being re-drafted by the Chinese authorities so as substantially to meet the objections and suggestions set out above, the Commission recommends that in the event of their being strictly enforced in the provinces of Kiangsu and Chekiang, or even in the province of Kiangsu only, the Council should seek power to enforce them within the limits of the Foreign Settlement of Shanghai.

The Commission is further of opinion that any real and effective step towards the amelioration of the present conditions of child labour within the practicable limits above indicated, which may be made by the Chinese authorities in the above-mentioned provinces or province, should, if the necessary power can be obtained, forthwith be met by similar action on the part of the Council.

It should here be noted that on May 20, 1924, there was published in the Shun Pao Newspaper an ordinance from the Civil Governor of Kiangsu addressed to the Industrial Bureau which recognised that the Peking Provisional Regulations were imperfect in that they contain no definite provision for inspection, and suggested that China should also organize a Commission to sit at Shanghai with a view to bringing about conformity between any regulations affecting Chinese and Foreign factories.

### PART III.

Preliminary Observations. As there is, however, at the present moment no regulation of labour in any part of China, the Commission, in conclusion, passed to the consideration of the extremely difficult question as to how far, if at all, the Council ought, in view of this circumstance, to attempt to prohibit or regulate child labour within the limits of the Foreign Settlement of Shanghai.

As far as the Commission is aware, the question of the possibility or advisability of prohibition or regulation within one particular industrial area to the exclusion of the rest of the State or country in which the same is situate has hitherto never arisen, and the fact that the Foreign Settlement does not even comprise the whole of the particular industrial area of Shanghai in which it is situate obviously does not lessen the difficulty of the present problem. Many industries within the Settlement have of necessity to compete with similar industries which, whilst situate outside the Settlement, are within the same industrial area, which draw upon the same market for their labour, and which are organised on similar lines.

It is obvious that any action which might have the effect of raising the cost of production within the Scttlement would be not only unfair to industries competing with those outside, but would be also unwise from the more general point of view, since it would tend to the subsidization outside the Settlement of the very evils which were being attacked within. Moreover, in certain instances, particularly in the cotton industry, the same concern may have mills and factories both inside and outside the Settlement, and any regulation which did not take into account this circumstance, and the difficulties which obviously might arise therefrom, would be most unsatisfactory. Further, the probability that prohibition or regulation within the Settlement, unless very carefully conceived, would merely result in the driving of the children and their parents into the employment of entirely uncontrolled industries outside, must always be borne in mind. Again, owing to the present economic and social conditions in China any immediate drastic prohibition of the employment of children would be in the nature of a revolution and would scriously impoverish many homes. Lastly, the fact that there is in China at present no system of education for children of the working classes must not be lost sight of. In all countries hitherto the history of early industrial regulation has also been the history of early elementary education. The provision of means for the education of the children has grown up side by side with the prohibition or other regulation of their employment.

Commission's Conclusions and Recommendations. . It was only after a very careful and lengthy consideration of the factors set out above that the Commission arrived at their conclusions upon this difficult and serious problem, and it desires to put on record that its recommendations are to be considered as conditioned by these factors, and that, in its opinion, the standard to be aimed at and to be adopted at the earliest practicable moment is that set up by the Washington Conference.

The Commission's conclusions and recommendations are as follows:-

Minimum age.

1.—The Commission is of opinion that it is practicable to prohibit within the Settlement limits the employment of children under the age of ten years, rising to twelve years within a period of four years. The Commission is satisfied that such prohibition will not cause financial injury or serious inconvenience to any industry. The evidence given before the Commission was such as to drive it to the conclusion that, if the continued existence of any particular industry were dependent upon the continuance of the employment of children under ten years of age, then the disappearance of such industry from the Foreign Sctlement could be regarded with equanimity. In the event of such prohibition, the problem of the education of unemployed young children will naturally become more serious, but the Commission hopes that at the same time the solution of this problem will be thereby hastened.

The Commission recommends that the Council should forthwith seek power to make and enforce regulations prohibiting the employment in factories and industrial undertakings of children under ten years of age, rising to twelve years within four years from the date when the regulations come into force.

Hours of Employment. 2.—The question of the regulation of the hours of the employment of children is, in view of the existing circumstances, one of considerable difficulty. Whilst there is no doubt that in China neither children nor adults work at the same pressure as in Western countries, the Commission is satisfied that the hours worked in many industries by children under fourteen years of age are so excessive as seriously to effect their health, and can and should be lessened. In normal times many of the important industrial concerns in the Settlement which employ children work on the two twelve-hour shift system, and the Commission is satisfied that a limitation of the hours of employment of children to a length of time less than the normal length of the shift would have the result of preventing the employment of such children in such industries even by day, and the Commission is of opinion that any regulation, which would have this result, would be both unfair to the particular concerns and unwise from a more general point of view. The Commission is, however, satisfied that there is no good reason why during the course of the shifts an interval of one hour for food and rest should not be allowed and made compulsory.

The Commission recommends that the Council should seek power to prohibit the employment in factories and industrial undertakings of children under fourteen years of age for a longer period than twelve hours in any period of twenty-four hours, such period of twelve hours to include a compulsory rest of one hour.

3.—While it cannot be disputed that night work for young children is highly injurious, the Commission reluctantly came to the conclusion that it is impracticable immediately to prohibit night work for children within the limits of the Foreign Settlement while there is no limitation outside. Industries at present employing labour at night are mostly those organised upon the two-shift system, and the Commission is satisfied that it would be commercially impracticable for such industries to employ children by day, if they could not also employ such children on the turn of the shift at night. Moreover, the result of such prohibition might be that children who were just over the age fixed would be employed continuously at night which, in the opinion of the Commission, would be very undestrable. If the recommendation contained in paragraph 1 above is acted upon, the result will be that in four years time there will be no child under twelve years of age permitted to be employed either by day or by night within the limits of the Foreign Settlement, a result which will constitute a far-reaching improvement on the present conditions, and which will, it is hoped, be merely a step towards the attainment of a position similar to that reached by the Western countries.

In view of the above, the Commission does not recommend that the Council should immediately seek power to enforce the prohibition of employment at night of children who can be employed by day. The Commission, however, considers night work for young children such a serious evil that it is of opinion that this question should in any event be further considered by the Council at the end of a period of four years.

4.—As regards the question of a rest day, the Commission is of opinion that, as a step towards the standard set up at the Washington Conference of one whole day's rest in every seven days, it would be practicable to make it compulsory for children under fourteen years of age employed in the Settlement to be given at least one day's rest in every fourteen days. That is the position at the present moment in Japan. In practically all the large mills and factories the employees get a day's rest consisting of twenty to twenty-four hours every seven days, but employment is probably more continuous in many of the smaller native industries.

The Commission recommends that the Council should seek power to make and enforce regulations under which every child under fourteen years of age, employed in factories and industrial undertakings in the Settlement, should be given twenty-four hours continuous rest from work in at least every fourteen days.

5.—The Commission sees no reason why it should not be the legal duty of every employer to see that the children employed by him are not exposed to serious risk. Any regulations made under this head should cover risk of injury from dangerous unguarded machinery and from fire owing to lack of proper means of egress or otherwise, and also danger of injury to health, the result of insanitary conditions.

The Commission recommends that the Council should seek power to prohibit the employment of children under fourteen years of age in factories and industrial undertakings at any dangerous unguarded machine, in any dangerous or hazardous place, or at any work likely seriously to injure body or health, and to close any dangerous or hazardous premises where such children are employed until they are made safe.

6.—As regards proof of age, this difficulty can be met as stated above either (a) by fixing a standard of height, or height and weight, or (b) providing, as in the Hongkong Ordinance, that in any prosecution, until the contrary is proved, the child, the subject matter of the charge, is to be assumed to be under the particular age if he or she so appears to the sitting Magistrate.

Whilst the majority of the Commission is in favour of method (b), the Commission recommends that the Council should adopt whichever of these two methods is the more suitable from an administrative point of view.

7.—It will be necessary for any regulations to contain a definition of the expressions "factory" and "industrial undertaking" respectively, or of such other terms as may be used therein to describe the employments covered. In the opinion of the Commission it is essential that the smaller native industries and the building, transport, and similar out-of-door occupations should be brought within any regulations.

The Commission recommends that :-

- (a) The expression "factory" should be defined so as to cover premises in which ten or more persons are employed in manual work.
- (b) The expression "industrial undertaking" should be defined so as to cover out-of-door occupations, such as building, construction work, and transport, but should not include any agricultural undertaking.

8.—It cannot be too often stated that the successful enforcement of any regulations must depend to a great extent upon the imposition of adequate punishment in case of breach, and upon frequent inspection by trained men and women.

The Commission recommends that :-

- (a) Any regulations should provide for the imposition not only of substantial fines but also, in case of repeated wilful offences, for punishment by imprisonment.
- (b) The Council should provide an adequate staff of trained men and women for carrying out the duties of inspection under the regulations.

Night work.

Rest day.

Protection against Injury.

Proof of Age.

Definitions.

Inspection and Penalties. Concluding Observations. The Commission fully realises the weight of the burden which the Council will take upon its shoulders, if, having first obtained the necessary power, it acts upon the Commission's recommendations. Few people outside the Settlement appreciate or even attempt to understand the difficult and peculiar nature of the task performed by the Council, with its strictly limited powers in the administration of the densely and diversely populated area within its jurisdiction. Reform of present industrial conditions and the consequent ameitoration of the lot of the Chinese child worker cannot be achieved unless it receives the moral and active support not only of the foreign residents, but of the vastly greater body of the Chinese public.

Dated the ninth day of July, 1924.

H. Lipson Ward, Chairman, Barrister-at-law.

ADELAIDE M. ANDERSON, D.B. E., Formerly H.B.M. Principal Lady Inspector of Factories.

J. S. S. COOPER, M.A., B.Sc., Vice-Chairman, Director, Arnhold & Co., Ltd.

EDWIN J. CORNEGOT, Silk Merchant, DYCE & Co.

MARY A. DINGMAN, Industrial Secretary, World's Y. W. C. A. Allocated to China 1924-5.

R. J. McNicol, Manager of Messrs. Jardine, Matheson, & Co., Ld. Cotton Mills Department, Shanghai, and Chairman of the Cotton Millowners' Association of China.

G. Okada, Manager, Naigai Wata Kaisha.

MAYLING SCONG, Secretary of Joint Committee of Women's Clubs in Shanghai.

MARY STONE, M.D.

The original membership of the Commission was as follows:-

Messrs. J. S. S. Cooper, E. J. Cornfoot, R. J. McNicol, H. Y. Moh, G. Okada, H. Lipson Ward, Mrs. D. MacGillivray, Miss Agatha Harrison, Miss Mayling Scong, Dr. Mary Stone.

Mr. H. Lipson Ward was appointed Chairman of the Commission and presided at all its meetings.

Mr. J. S. S. Cooper was appointed Vice-Chairman.

Miss Agatha Harrison resigned from the Commission on her departure from China in January, 1924, and Miss Dingman was appointed by the Council in her stead.

Dame Adelaide Anderson, with the approval of the Council, was co-opted a member of the Commission on December 7, 1923.

Mrs. MacGillivray left for England on a holiday at the beginning of May, 1924, having first approved a considerable part of the Report as then in draft, and it is hoped that she will sign the completed Report on her return.

Dr. Mary Stone was able to attend only a few meetings of the Commission but signs this Report.

Mr. Moh attended certain of the earlier meetings of the Commission, but owing to his departure and continued absence from Shanghai it is not known whether or not he is in approval with this Report.

### APPENDIX No. I.

List of Mills and Factories in the Shanghai Foreign Settlement, and Chapei and Pootung, showing Nationality and Number of Adults and Children Employed.

N. B.—The figures given were found to be approximate only and in some instances inaccurate. In certain cases, particularly with reference to silk filatures, the nationality given is no doubt merely that of a foreign nominee, lending his name for the purpose of obtaining foreign registration. The evidence given before the Commission was to the effect that there was little, if any, foreign capital invested in silk filatures.

### HARBIN ROAD DISTRICT.

Name and Address.	Nationality.	No. of Male Employees over 12 years of age	No. of Female Employees over 12 years of age	No. of Male Employees under 12 years of age	No. of Female Employees under 12 years of age
Yui Ching Silk Filature, 1 Wuchow Road .	. Chinese	_	500	_	_
m	: "	—	500	_	
Yui Foong Silk Filature, 2 Wuchow Road .		_	580	—	_
Ching Yung Silk Filature, 399 Chaoufoong Roa	d "	120	200	_	3
Tien Chong Silk Filature (now ealled Ziang Wo	0				
Silk Filature), 80 Tung Chow Road .	• ,,		150	_	
Chung Yih Tinfoil Factory, 1009A Wuchow Roa	d ,,	80	60	_	_
Yui Lung Cotton Thread Factory, 1010 Wucho	VV	4.20	10		
Road	• ,,	15	10	_	
Tsung Mai Tinfoil Factory, 398 Wuchow Road .	7 4	74	168		
Shanghai Building Co.'s Saw Mill, 9 Thorne Roa	a American	175	_	_	
Shanghai Ice & Cold Storage Co., Ltd., Work		40			_
8 Thorne Road	. British	200	380	_	
B. A. T. Cigarette Factory, 56 Dixwell Road .	. ,,	200	6,00		
Road 1045/8 E. Yuhan	. Portuguese	<b>7</b> 5	80		
Road		40	100	_	_
Lou Zung Kee Cigar Factory, 787 E. Yuhan	e carriere				
Read	. ,,	7	54	_	_
Shanghai Tinfoil Factory, 1009A Wuchow Ros	d ,,	100	170	_	80
Fong Yuen Carpet Factory, 243 Julkin Road .	• ,,	150		_	_
Yah Kee Glass Factory, 81 Julkin Road .		140	_		_
Yah Zung Safe Factory, 404 Urga Road .		90	_	_	—
J. F. Woodworth Engineering Works, 104	15				
E. Yuhang Road	. American	25	_	_	
Zung Hyung Cotton Ginning Mill, 302/7 Haile	Ob in a se	20	44		_
	Chinese	30 26		_	,
T T T ORO TI I D 1	,,	21	_	_	
F. T. T. T OFO. II D	,, ,,	50	_		
Mo Nyoen Zung Engineering Works, 271 Hail-					
Road	. , ,,	34	—	_	-
Hyung Tai Iron Founders, 270 Hailar Road	• • ,,	25	_	_	_
Hwa Tung Engineering & Electric Works, 73	38	40			
Dixwell Road	• • ,,	63	_	_	_
Young Tai Iron Founders, 169 East Yuhang Ros		35	14	_	
Yah Woo Cotton Thread Factory, 268 Hailar Ros		23 22	14 16		
Yah Woo Cotton Thread Factory, 258 Hailar Ros		38			
Ts Jung Engineering Works, 401 Chaoufoong Ro		90			
Foh Chong Engineering Works, 401 Chaoufoot Road		16			
Tuh Chong Engineering Works, 44 Tungchow R	d	10	_	_	
Yah Chong Ziang Engineering Works, 222 Tun	α. ,, g-				
chow Road		13		_	—
Hyung Yuch Engineering Works, 47 Yochow R	d. "	20	-	_	_
Hwa Chong Electric & Engineering World	rs,				
295 Sawgin Road	• • 55	12			
The Asiatic Rubber Factory, 296 Mukden Road	Japanese		10		_
Young Chong Iron Foundry, 156 Tung Sah Ka	Chinese	16	_		_
Kyung Tsaung Engineering Works, 1074/5 Sawa	n	12		_	
Road	· ·	30	_	_	_
Foong Tai Engineering Works, 1031 Sawgin Ro	au ,,	12	_	_	
Kung Lee Engineering Works, 123 Sawgin Ro Tsing Yih Engineering Works, 10 Sawgin Road	au ,,	8	_		_
Yi Tai Engineering Works, 1289 Sawgin Road		14	_	_	_
Yuen Chong Engineering Works, 13 East Yuha	ng "				
Road	• • • • • • • • • • • • • • • • • • • •	97			_
Zung Ts Sing Engineering Works, 3158 Point P	d. "	13	_	_	_
Lee Da Engineering Works, 411 Point Road	,,	21	_	_	_
Ing Yoong Zung Iron Foundry, 412 Point Road		11	_	_	_
Kyung Chong Iron Works, 3093 Point Road	•• ,,	36	_	_	_
Da Sung Engineering Works, 3091 Point Road	•• ,,	9		<b>—</b> .	_
		2062	2036		83
			,		00

# HARBIN ROAD DISTRICT.

Name and Address.	Nationality.	No. of Male Employees over 12 years of age	No. of Female Employees over 12 years of age	No. of Male Employees under 12 years of age	No. of Female Employees under 12 years of age
Zen Chong Zung Engineering Works, 3023 Point					
basi Road	Chinese	22	_	_	_
Wong Yuin Kee Iron Foundry, 280 Point Road	Japanese	14 23	_	_	_
Kawakita Co., 167 East Yalu Road Tsing Kung Engineering Works, 141/5 East	Japanese	20			
Valu Road	Uninese	24	_	_	_
Chang Lui Engineering Works, 798 East Yalu Rd.		34 29	_	_	_
Hyung Kee Iron Foundry, 799 East Yalu Road Zen Chong Ziang Iron Foundry, 1185 Wuchow Rd.	"	22	_	_	
The Shanghai Zeh Zeh Sin Wen Zo (Frinting	*	ce			_
Dept.), 10 Wuchow Road Zung Fok Chong Engineering Works, 560 Sinkee-	Japanese	66	-		
mand Road	Chinese	22		-	_
Tsang Meu Chong Engineering Works, 424		71 77		_	_
Sinkeepang Road  Yah Tai Chong Iron Foundry, 288 Urga Road	,,	17 22		_	
Hoong Tai Engineering Works, 167 Urga Road	"	12	_		_
Hong Hyung Chong Iron Founders, 149 Urga Nu.	,,	50		_	_
Nyoen Hyung Chong Engineering Works, 103/4		20		_	_
Urga Road Van Tai Engineering Works, 352 Urga Road	;; ;;	15	_		_
Wyon Do Engineering Works, 400 Urga Noau	,,	16	_	_	<del></del>
Unana Hauna Engineering Works, 40! Urga Du.	,,	17	_	_	
The Was Landing wards and the line but.		39 28			
Hyang Chang Engineering Works, 411 Olga 184.	"	22	_	OPENING.	_
Tai Chong Iron Foundry, 460 Urga Road Kung Sing Chong Engineering Works, 488 Urga	, ,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,				
Dand		14	-	-	
Yosh Hyung Kee Engineering Works, 491 Urga	33	10	escono.		_
Road Foh Chong Ziang Engineering Works, 4 Urga Rd.	"	18			
Kung Zung Chong iron Foundry, 450 Olga Island	22	19		_	_
Zuh Sing Printing Co., 247 Urga Road	22	38	_	enteres.	
WAY	SIDE DIST	PRICT.			
X 1 20 Was alarmon Pond	British	80	400		***
Liddell Bros., Ltd., 29 Yangtszepco Road Pao Yuen Paper Factory, 32 Yangtszepco Road	Chinese	120	4	_	
Omignetal Cotton Mill. 36 Yangtszepoo ficau	TELEVISIA.	560	1,350	110	
More Ungincoming Works, 31-40 18020820000 190	- 92	1,570	1 700	300	250
Took King Mow Cotton Will, 40 Yangtszepou Ivu	- 99	300	1,100	900	MOC.
Tsing Chong Ziang Engineering Works, 609 Point	Chinese	40		man,	
Vah Zung Iron Werks, 610 Point Road		34	~~~	_	-
Why Tung Shing Iron Works, bad Folk Boat	,,,	30		-	_
The Toi Engineering Works, 734 Politi Auau	,,	80			
Wah Sun Electrical Engineering Works, 2861 Point Road	•	90	Name of Street, or other party of the Street, or other party or ot		_
Vah Lee Iron Works, 2863 Point Road		42			_
Ching Wei Cotton Will, 31 Yochow Road		110 38	270	_	
Ching Ven Silk Godown, 121 Younow Road .		35		MINISTER .	
Tsung Tong Engineering Works, 148 Yochow Rd Zung Wu Iron Works, 214 Yochow Road	. 95	50			
Ching Wah Lead-foil, 219 YOCHOW Floau		150	450		-
Dob Tee Het Maker 230 YOCHOW DOME.		12 42	10		-
The Sing Engineering Works, 200// Localow Do	l. ,, d	60	130	_	Canam
Yuen Chong Lead-foil Factory, 280 Yochow Road Nie Lee Printing Co., 281/2 Yochow Road	. ,,	90			
Handles from Works, 31/2 Lucinong 100ac	. 25	23	_		
Time Doi Kee Iron Works 34 Yulliulk Lyonu .	• 33	34 38	_	_	
Hop Chong Iron Works, 74 Yuenfong Road . Kung Yih Yah Kee Engineering Works, 120	. ,, 6	00			
Sinfragnana Kasa	* 33	20	*****	at a Disc	
East Wording & Co 1338 Sinkeepang Road .	. British	15		_	_
Van Chang Engineering Works, 13 Hwakee Loa	a Omnese	60			
Sing A Lee Engineering Works, 95/6/7 Hwake	. 22	28		*200mmit	_
Kron To: Kee Boat Coolies, 721 Hwakes Boad.	. 95	80.	_		
Van Zung Yah Kee Engineering Works, 042	G6	29		_	
723 Hwakee Boad	99	36	Amelyon	_	_
Ward Printing Co., 63 Kungping Road Tai Shing Iron Works, 145 Kungping Road	Japanese	15	common	-	_ 333
The State of the S		6,596	6,750	4 7	333

### WAYSIDE DISTRICT:

Name and Address.	Nationality.	No. of Malo Employees over 12 years of age	No. of Female Employees over 12 years of age	No. of Malo Employees under 12 years of age	No. of Female Employees under 12 years of age
Dah Leong Iron Works, 2 Dalny Road	. Chinese	198	_		_
Sze Tuh Shing Box Maker, 7/8 Chusan Koad .	. ,,	30	<del></del>	8	
Tsing Vih Cotton Factory, 400 McGregor Road.	. ,	12	5	5	
Zung Wah Iron Works, 401 McGregor Road .	• "	47	3400		_
Nanyang Bros. Tobacco Co., 299 Broadway .		1,530 40	9400	20	
Kwan Chong Iron Works, 639 Broadway Tsang Yung Yuen Engineering Works, 128	· "	40			
Foot Sowand Koad		22	_	—	
Vah Tai Engineering Works, 24 Kwenming Roa	d "	30		_	
Vung Shing Ziang Iron Works, 24 h. Wenming In	I. ,,	20	_		
Mei Chong Sing Engineering Works, 195 Kwer		20		<del></del>	_
ming Road Yah Dah Engineering Works, 250 Kwenming R	i. ",	35		_	_
Tenna Wah Twing Maker, 201 A. Wenming Road.	. 92	60	50	<del></del>	_
An Tai Engineering Works, 252 A. wenming Ros	α,,	30	-		
Yah Shing Engineering Works, 252 IN Wenming IN	d. "	26			
Central Printing Co., 39 Tongshan Road	. 55	80 25	6	_	_
Fuh Zung Engineering Works, 202 Tongshan Re Zeu Chong Ziang Engineering Works, 100	i. ,,	210			
Tongstan Road		23		_	_
Darh Foong Dyeing Works, 1741 Tongshan Ros	d "	140		—	
Sing Ming Engineering Works, 1741A Tongsha	n				
Road	. ,,	40	_	_	_
Fah Shing Ziang Engineering Works, 176	12	20	_		_
Tongshan Road Van Wha Silk Factory, 1844 Tongshan Road	. ,,	250	150	_	
Yuen Chong Tai Iron Works, 1948 Tongshan R	d. ,,	20		_	
Sil Chong Match Factory, 2010 Tongshan Ros	ta "	130	150	—	60
Way Chong Engineering Works, 24 East Yuhan	ng				
Pood		80		_	
Zeu Foong Weaving Factory, 149 East Yuhan	ıg	_	15		_
Yuen Chong Tai Iron Works, 682 East Yuhan	· · · · · · · · · · · · · · · · · · ·		10		
Road		30		_	
Sih Chong Iron Works, 684 East Yuhang Road	• • ,,	30			_
Dee Yih Carpet Factory, 689 East Yuhang Ro	ad "	150	150	_	_
Mei Suh Cotton Factory, 729 East Yuhang Ro	ed American	20 60	20	_	_
Asiatic Engineering Co., 120 East Yuhang Ros Ito Tobacco Factory, 88 Wayside Road.	ad American Japanese	60	70		1963029
Tsung Loong Iron Works, 484 Wayside Road		38		_	
Wah Tai Engineering Works, 485 Wayside Ro	ad "	30	_		_
British & American Publishing Co., 82 Bankal R	d. British	360		—	_
Kiu Wah Hosiery, 1480 Baikel Road	Chinese	20	50		_
	,,	[ 20 20	10		_
Loh Sih Kai Ice Factory, 67 Ward Road China Tobacco Co., 69 Ward Road	• • • • • • • • • • • • • • • • • • • •	80	200	`	*. <del></del>
Sincere's Factory, 70 Ward Road	• •	180	40	_	
Sincere's Factory, 70 Ward Road Trollopo & Colls, Ltd., 70 Ward Road.	British	24	- <del></del>		_
American Tobacco Co., 50 Yunn Road	American		270	_	<del>-</del>
Sung Koe Engineering Works, 300 Yulin Road	Chinese	60	_		<del></del>
	TSZEPOO I	DISTRICT.			
Ewo Cotton Spinning & Weaving Co., 46 Yan	g-	1.450	4 160	150	40
tszepoc Road	British	1,450	4,160	200	400
Heng Foong Cotton Mill, 1 Whashing Road	Chinese British	500 650	1,850 2,450	400	300
Yangtszepoo Cotton Mill, 1 Wetmore Road Shanghai Cotton Manufacturing Co., No.		000	.,		
68 Yangtszepoo Road	Japanese	632	1,990	18	10
Shanghai Cotton Manufacturing Co., No.	2.		" '0"	0.0	10
90 Vangtszenoo Road · · · ·	,,	528	1,437	22	13
Shanghai Cotton Manufacturing Co., No.		1,050	3,200		
90 Yangtszepoo Road Yuen Lung Cotton Mill, 71 Yangtszepoo Road	** ;;	110	3,200	_	_
Eastern Engineering & Shipbuilding World	ks.				
65/66 Yangtszenoo Koad	,,	300	_	_	_
Kong Shine Iron Foundry, 3272 Yangtszepoo B	.d. ,,	100	_	_	_
San Tsing Lumber Co., 900 Yangtszepco Road	• • ,,	100	_	_	_
China Offset Printing Co., 4 Tsitsihar Road		150 100			_
Pao Shing Tinfoil Factory, 7 Thorburn Road	Uhmese		_		_
Japanese Brass Foundry, 700 Thorburn Road Japanese Cigarette Factory, 700 Thorburn Ro		100	150		~~~
Japaneso Olgaresse Pactory, 100 Entruite 100	,,		- 659	1,233	- - - - - - -
		16,866	* 35 /	/	,,,,

YANGTS	ZEPOO D	ISTRICT.		#	#
		No. of	No. of	No. of Male	No. of Female
Name and Address.	Nationality.	Male Employees	Female Employees		Employees
THERE WILL THE PARTY OF THE PAR		over 12	over 12	under 12	under 12
		years of age	years of age	years of age	years of age
	_			6-	V
Kong Tai Hosiery Factory, 76 Ward Road	Japanese Chinese	100 1,378	100 3,531	70	360
San Sing Cotton Mill, 87 Yangtszepoo Road Hou Sung Cotton Mill, 22 Lay Road	"	540	1,800	100	100
Wei Tung Cotton Mill, 12 Lay Road	,,,	500	900	80	100
Toong Wo Cotton Mill, 87 Ward Road Pioneer Knitting Factory, 1050 Rangeon Road	Japanese Chinese	225 104	$2{,}100$ $536$	75 16	500 64
Wing On Cotton Mill, 10 Seoul Road	))	180	1,400	20	400
Kung Dah Cotton Mill, Pingliang Road	>>	337	930	23 20	370 150
Dah Kong Cotton Mill, 2 Tengyueh Road Yui Foong Cotton Mill, 98 Yangtszepoe Road	Japanese	753 400	$1,496 \\ 120$	60	520
S Behr & Mathew, 77 Yangtszepoo Koad	British	200	110	_	_
Chang Shing Loong Iron Foundry, 487 Pingliang	Ohimaga	30		_	
Road Dong Shing No. 2 Mill, 90A Yangtszepco Road	Chinese Japanese	630	1,008	_	_
Amos Bird & Co., I Tengyueh Road	American	140	400		_
Mai Wah Hosiery Mill, 17 Haichow Road	Chinese	240 70	15	_	_
Kung Gin Iron Foundry, 53 Linching Road Chingyuan Mill, 299 Tanyang Road	"	60	24	_	_
GORDON ROAD AN		NG WELL	DISTRICTS	š.	
Chang Foong Flour Mill, 4 Ichang Road	Chinese	150 480	_	_	_
Fch Sing Flour Mill, 5 W. Soochow Road Foo Foong Flour Mill, 25 Mokanshan Road	"	400	_	_	-
Hong Chang Weaving Factory, 53 Marknam Road	,,	250	950	50	50
Hong Chang Cotton Mill, 53 Markham Road	**	300 600	480 1,700	100	200
Hung Yue Cotton Mill, 55 Markham Road Doong Shing Cotton Mill, 181 Gordon Road	Japanese	650	1,300	50	100
Japanese Cotton Mill, Nos. 3 & 4, 19 W. Socchov	, ,,	1,400	1,350	100	150
Japanese Cotton Mill, Nos. 5, 7 & 8, 14 W. Soochov	7	1.000	9 769	80	180
Road Japanese Cotton Mill, No. 9, 60 Markham Road.	• ,,	1,020 1,000	2,762 1,950		50
Pao Zung Cotton Mill, Nos. 1 & 2 Robison Road	i Chinese	1,137	977	122	100
Poo Vih Cotton Mill, 37 W. Soochow Road .	• ,,	250	350	50	100
Sung Sing Cotton Mill, No. 1 Brenan Road .		700 650	3,000 1,540	100 20	200 30
Sung Sing Cotton Mill, No. 2, 2 Ichang Road. Tung Yih Cotton Mill, 10 Mokanshan Road.		1,170	2,300	30	100
Toyoda Cotton Spinning & Weaving Co., 20	0	W00	0.000	EQ.	150
Jessfield Road, O. O. L. Shanghai Silk Spinning Co., 138 Jessfield Road	. UHUMITEST	500	3,300	50	
0 0 1.	. Chinese	973	715	15	24
Sing Chang Silk Filature, 161 Jessfield Road	. 33		1,400		100
Tsung Hwa Kung Yih Lace Mill, Z 400 Brena	ž1	410	110	40	20
Road Tien Lung Silk Filature,40 Ferry Road	. Chinese	70			
Hemn Sack Factory, 64 Robison Road	. Japanese		550 1 250	100 100	50 150
Kung Yih Cotton Mill, 150 Robison Road . Japan-China Spinning & Weaving Co., 98 Robiso	. British	400	1,350	100	
Road	. Jananes		1,333	80	120
Jananese Cotton Mill, No. 12, 14 W. Soochow Re	d. ,,	384	300		_
Japanese Cotton Mill, No. 13 & 14, 62 Robison Re	d. "	568 177	1,494 422		_
Japanese Cotton Mill, No. 15, 146 Gordon Road Sung Tuh Lace Factory, 999 Ferry Road	. Onnese	214	120	_	
Zung Tsong Silk Filature, 32 Connaught Road	., ,,	_	360	_	30 30
Ting Kee Silk Filature, 32 Connaught Road	70 11 7	400	300		
Auto & Crafts Feetory, 85 Kiaochow Road	. ,,	700	_	_	_
American Manufacturing Factory, 15 Robison R	d. America	n 450	_	-	_
Shanghai Brewery, 40 Gordon Road	Swedist	1 00			
Edison Edos to E decay,		DISTRIC:	F.		
				40	540
Mei Ching Silk Filature, 51 N. Soochow Road	Italian British		460 500	200	720
Say Hwa Silk Filature, 42 N. Chekiang Road Yung Foong Silk Filature, 88 Kansuh Road	British	50	250	150	450
Vune Tai Silk Filature, I Tsepoo Road	Italian	80	900	200	1,180
Yung Yui Silk Filature, 5 Winchester Road	French		630 500	170 200	860 730
Vui Foong Silk Filature, 1 Alabaster Road	Italian		500 798	202	1,075
Yung Yui Silk Filature, 15 Dong Ka Loong		05.4			11,209
		0 -	,0,00		1

THE MUNICIPAL GAZI	ETTE, SA	TURDAY,	JOLY IS	9, 1924.	4 275			
Name and Address.	Nationality.	No. of Male Employees over 12 years of age	No. of Female Employees over 12 years of age	No. of Male Employees under 12 years of age	No. of Female Employees under 12 years of age			
WEST F	HONGKEW	DISTRICT.						
Yung Kong Silk Filature, 51 N. Soochow Road. Jen Foong Silk Filature, 1 Alabaster Road. Luen Ziang Silk Filature, 54 N. Soochow Road.	. British	9 7 8 10	228 200 210 250	92 50 60 90	329 300 290 320			
SII	SINZA DISTRICT.							
Tai Kong Silk Filature, 9A N. Chengtu Road Zung Shing Silk Filature, 15 N. Chengtu Road Foh Sing Flour Mill, 17 N. Chengtu Road Toong Dah Silk Filature, 5 Markham Road Wei Fong Silk Filature, 5 Markham Road Ewo Silk Filature, 5 N. Chengtu Road	. Chinese . Italian . Chinese . " . British . GKEW DIS	15 14 14 200 15 18 30	820 660 700 — 712 580 1,000		10 10 10 			
	. Chinese	100	1,700		200			
Sino-Belgian Tobacco Co., 1176 Woosung Road. Ching Lung Underwear Factory, 284 Dixwell R.	. Belgian	20 30	30 220	_	_			
CEN	TRAL DIS	TRICT.						
Liddell Bros Packing & Sorting Godowns, I Foochow Road	British	150 300	500 500		_			
The state of the s	· · · · · · · · · · · · · · · · · · ·		300					
		TRICT.	450		1.50			
Yung Zung Silk Filature, 524 Tiendong Road Yung Zung Silk Filature, 1870 Tiendong Road Doong Foong Yoong Silk Filature, 408 Tiendon	57	20 20	450 450		150 150			
Road	Itanan	20	300	_	150			
Tien Chong Silk Filature, 312 Fung Sz Miao	Chinese American	20 20	450 600	_	150 200			
Zang Nyoen Silk Filature, 399 Veh Wo Road Toong Yuh Silk Filature, 244 Veh Wo Road	American	20	650	_	250			
Ching Chong Silk Filature, 270 ven Wo Road	,,	20	300		100			
Veh Wo Silk Filature, 276 Veh Wo Road Tsing Zung Silk Filature, 38 Hung Foong Road	Chinese	20 36	600 550	_	250 100			
Lien Yuh Silk Filature, 38 Hung Foong Road	British	40	600	_	130			
Hsu Chong Fok Silk Filature, 294 Hung Foong R	d. Chinese	27	500	_	100			
Yah Foong Silk Filature, 293 Hung Foong Rou		22 20	380 367		150 143			
Hung Chong Silk Filature, 293 Hung Foong Ros Pah Sz No. 1 Silk Filature, 55 Kwang Fok Road		50	502	_	102			
Pah Sz No. 2 Silk Filature, 68 Kwang Fok Road	,,	12	250	_	90			
Yah Ou Silk Filature	British Chinese	35 24	360 340	_	140 120			
Da Zung Silk Filature, 45 Kweng Fok Road Hung Tai Koong Silk Filature, 312 Chang An R		26	350	_	130			
Hsu Chong Zen Silk Filature, 189 Chang An Ros	ad French	22	480		100			
Nyoen Nyoen Silk Filature, 220 Chang An Ros	ad Chinese	34 36	350 480	_	200 200			
Hsun Chong Silk Filature, 220 Chang An Road Zoen Foong Silk Filature, 19 Chang An Road	* * 53	42	510	_	110			
Chung Wo Yoong Silk Filature, 19 Chang An R	d. "	45	530	-	110			
	• • • • • • • • • • • • • • • • • • • •	40 31	373 400		124 100			
Da Lai Silk Filature, 33 Koong Woo Road Kyung Foong Silk Filature, 4 Wo Zung Road	Italian	22	180	_	70			
Tsung Da Silk Filature, 4 Wo Zung Road	Chinese	30	170	-	80 100			
Yoong Nyoen Zung Silk Filature, 4 Wo Zung R Hau Chong Yoong Silk Filature, 1 Nai Mei Yu	en	28 23	200 520	*****	130			
Boad Da Lung Silk Filature, 152 Wong Ka Zah, Juko	ng "							
Road	,,	30	300	_	100 120			
Hsun Lee Silk Filature, 9 Manchuria Road Yu Kong Zung Silk Filature, 9 Manchuria Ro Yuin Yui Silk Filature, 209 Wong Pang Ja	,, ad ,,	29 <b>2</b> 5	480 500	_	120			
Paoshan Road	,,	42	600		200			
Paoshan Road		34 20	320 300	_	80 80			
Kiu Kyung Silk Filature, 16 Tientoong An Ro Tuh Shen Silk Filature, 10 Tientoong An Road	,,	20	420	_	100			
Yu Foong Silk Filature, 170 Koo Ka Wai	British	16	270	_	80 nn			
Hung Loong Silk Filature	Italian	17	420	_	90			
P00	OTUNG DU							
Nikka Cotton Mill	Japanese		2,442	180	84			
B. A. T. (Old Factory) B. A. T. (New Factory)	Brit. & An	ner. 874 791	1,805 2,022	67	234			

44,741 105,961 4,485 17,955.

### APPENDIX No. II.

# MEMORANDUM ON THE FACTORY SYSTEM AND ORIGIN AND HISTORY OF FACTORY LEGISLATION.

(By DAME ADELAIDE M. ANDERSON).

1. The Factory System:—In order to understand the meaning of the rise and nearly world-wide development of Factory Law in the Nineteenth Century and first quarter of the Twentieth Century, one must know something of the economic and social upheaval in Western Europe that accompanied the transition from ancient, handicraft manufacture to mass-production with the aid of mechanical power, under the Factory System. The practical necessity of a common rule for securing and maintaining a civilized standard of life for human labour in modern industrialised production was learned only gradually in Western industrial countries. Experience and public recognition of the evils and abuses that came with the system,—specially affecting young child labourers and women—led to the beginnings of a system of protective law. Later the evils which arose from a one-sided use of mechanical inventions were seen to be both avoidable and also inimical to the efficiency of all labour in unregulated factories.

For ages mankind in East and West alike had continued to work with tools and appliances that had mainly been invented in the dawn of civilization and that can still be seen anywhere in the streets and lanes of Chinese cities and villages. The great, revolutionary change from the domestic workshop system to the factory system sprang from a tendency of mankind to develop tools into machines, in order to meet a rapidly increasing demand coming from widespread markets. It was made possible on the great scale of the Nineteenth Century through scientific discovery, and its application to new ways of using ecal and iron, developing rapid transport, and the application and transmission of mechanical power in secondary industries.

This change first arose, in fact, in the thriving domestic cotton manufacture of Lancashire, England, which already before the middle of the Seventeenth Century was exporting largely to India and elsewhere from Manchester, Bolton and their neighbourhoods, via Liverpool, Bristol and London. Lancashire, with its capable workers and manufacturers and humid climate, had also at hand, first the water power of its hills and valleys needed for driving the relatively simple machinery of the early factories, and, secondly, the coal and iron needed to complete the transformation of its ancient looms and spinning wheels into costly power-driven mechanical machinery.

And so, in the second half of the Eighteenth Century (within the reign of Ch'ieu Lung in China), began the factory method of production, based on specially produced power and costly plant, which was to spread first to other textile industries and finally to most non-textile industries, and onward to many other countries. Ultimately, within a century it was nearly to compass the globe, and to revolutionize the economic and social relations of employers and employed and of nations with each other, even before China had largely entered on this way of

Things moved so rapidly in the original field of the change that the importance of the welfare of the manual workers to the nation as much as to the individual workers, unorganized and helpless, was almost forgotten. Applied science in the factory stopped short at the aim of a high technique of mechanical production and the profits necessary to carry on the large scale industries. And the modern manufacturer's view\* that it is labour and not machinery that is the "Economic fundamental" had not come in sight. The idea of a science and technique of labour management or of the economic and social value of methodical prevention of industrial fatigue, or of constructive methods of promoting conditions for welfare inside the factory, had yet to be conceived. The results of this blind, mechanical move onward, were so tragic for the little children who so largely were drawn in at the foundation of the factory system that the English nation, awakened by outbreaks of epidemic illness among the children, was moved to take action. Under the guidance of Pioneers of Public Health such as Dr. Percival and Dr. Ferrier, called into consultation by Justices of the Peace, new ways were tried for securing their health, safety, and protection from insanitary condition, excessive hours, night work, lack of rest pauses, holidays, or of any education to replace loss of homelife and training for industrial skill and citizenship.

The factory system in China is relatively as yet a recent growth of not more than about twenty years within this country with the most ancient and still generally prevalent handieraft production; yet already the evils everywhere found to arise where the factory system of industry grows up without appropriate national regulation have appeared, and are certain to grow unless efficiently regulated. Such evils are: actual overstrain and injury to life, health and limb of workers, adult and youthful, but especially to very young workers† through excessively long hours without pauses, through nightwork, injurious dusts, poisonous substances, humidity, extremes of heat and cold; dangerous unguarded machinery, rapid crowding into towns without good housing, with consequent ill-effect on family life, and break down of ancient village customs of local government and hygiene; strain on expectant and nursing mothers and or young, adolescent girls and boys, the future parents of the nation; break up of the old guild system and lack of social and economic protection for unorganized and unrepresented workers where personal and fraternal relations of employer and employed are quickly changing into impersonal relations.

It is essential, especially in a country where ancient industry has continued down into modern days on the handicraft basis, and young children widely help their parents and guardians in the small workplaces, to grasp firmly and understand the difference in conditions and the kind and degree of strain involved. Otherwise, the urgency of the need for regulation of modern industry may not be understood. Therefore let us sum up some of the main differences between a system of:

(a) Domestic handicraft industry,

(b) Factory industry.

<sup>\*</sup>See Henry Ford "My Life and Work". First Australian Edition, 1923, Sydney, Angus and Robertson, Ld. 1923-Page 9.

<sup>†</sup>See "China Medical Journal," March 1924, article by H. W. Dacker, M.D., on Industrial Hospital, Shanghai; Review of 880 cases from the cotton mills. Here much helpful light is thrown on the lifth relative mortality-rate from accidents to children and on the difficulty of safeguarding them from accident; the high permanent disability rate among them from accident, and the relatively high tuberculosis rate among the children.

In (a), handicraft industry, the production is on a small scale; it is a matter of individuals or families, or small groups of handicraftsmen, and generally the aims of production are rather to supply local needs in families, villages and cities, than a world-wide demand;—to secure quality rather than quantity of output. The tools and appliances used generally are to secure quality of production and having been early brought to perfection have changed very slowly during long periods of time. The problems of health and safety of the handicraft workers are simple and very similar to those of other ordinary working citizens or village neighbours. Thus there are not great fire risks, nor great risks from dangerous machinery or injurious dusts or large quantities of poisonous substances; nor of serious evercrowding or extreme insanitation. And the margin of production over local needs being small there is little temptation for employers to employ workers for long spells of right work or excessively long and continuous hours of close attention to work without sufficient pauses for meals and rest. Children can, ordinarily, only be usefully employed in accordance with their natural physical capacity and adults according to their powers of developing their physical capacity. Evils do arise, but not on the scale that they do in factory production.

(b) The factory system on the other hand has hitherto been largely developed to secure rapid large output, or "mass production," to meet a wider demand or national and international needs with the aid of power driven machinery and costly plant. It is essential to secure early profits in order to maintain this plant and machinery in sound working condition or renew or develop them as knowledge increases and give a return on capital expended as well as sufficient reward for good management. Processes are subdivided and so far simplified as to make the strain of monotonous attention to the working of a machine, at the pace set by the engine, more fatiguing, especially for very young workers who need to exercise rapid movements of attention and change of position (as in play) in order to grow healthfully and naturally. And the very simplification of processes made employment of young workers and women, away from home and family life, more profitable to the manufacturer. In Domestic handicraft work children's labour is simply used as an aid to labour of parents or guardians. In the early factory system it is largely the foundation of the industry, while parents losing their old manual trades were driven to send their children into the factories. The first stages in the break-up of old handicraft production and Guild methods of organization have everywhere made the workers less able to protect themselves and to bargain for good conditions until slowly they could build up modern Trade Unions. Scientific development of new processes and machinery has greatly increased the mechanical and chemical risks of accidents and injury to health, life and limb of workers. And manufacturers generally, apart from exceptional leaders among them, competing with each other for profits, have not moved to set safe and healthful limits to hours of working their machinery until compelled to do so. Thus Factory Law and Inspection has sprung up in countries of the West and South and South africa.

2—Origin and History of Factory Law:—Under the circumstances above briefly indicated the modern factory system of industry first actually began and got established in England where a great world-wide demand for practically unlimited supplies of cotton cloth stimulated invention of a series of mechanical appliances for spinning and weaving, and in 1785 led to the application of the power of Watt's steam engine in a cotton mill. Development of mechanical transport hastened the extension of the new industrial organization gradually into the majority of manufactures in the United Kingdom. Many injurious conditions grew up in one industry after another, such as can be seen growing now in China for children and young workers. In China, also, can now be heard expression of many of the difficulties standing in the way of regulating and reforming the conditions that were expressed in the early Nineteenth Century in the country of origin of the laws. Yet in the United Kingdom they were gradually met and overcome, as they were later in France and Germany. China has the advantage of their long experience of the great benefits that come through taking care of the workers in the factories, first through national standards and, much later, through international conventions.

Even before the application of the principle of Watts' steam engine the overcrowding of the ectton mills and the employment of gangs of Poor Law children (under Poor Law Guardians, i.e., under state care) for excessive hours on alternate night and day shifts, under insanitary conditions, drew public attention to the evils. These children were taken over by employers by contract from the Poor Law Guardians. Outbreaks of infectious fever arose in the mills, where these apprentices were then usually lodged. Representations were made in 1784 to Justices of the Peace at Radeliffe who recognized responsibility and who immediately appointed a medical commission of enquiry. Their recommendations were printed and published and acted upon so far as they could be by these magistrates. Action was first taken by Parliament on behalf of these Poor Law children in the passing of the "Health end Morals of Apprentices Act" in 1802 which regulated hours and conditions and required education of apprentices. In 1819 enother Act regulated conditions for free child labour, forbidding entry of a child under nine full years. Employment of young persons and women grew. Adult workers began to organize, and, under the leadership of enlightened manufacturers (e.g., Robert Owen, John Fielden) and other eliziers, at great meetings, in petitions to Parliament, pressed for the passing of Acts for limiting hours to ten a day, forbidding night work, and raising age of entry of children. In 1831 night work for persons under 12 years in cotton factories was prohibited and daily hours for those up to 18 years of age were limited to 12 hours. In 1833 inspectors were provided for and appointed by Government to enforce obedience of employers to the Factory Acts. As the inspectors were able and just men, instructed to report faithfully what they saw, they did probably more than any other persons to help in the development of sound and practicable legislation for the necessary more than any other persons to help in the development of sound and practica

From the year 1895 enwards all cases of industrial poisoning had to be reported to the chief inspector by medical practitioners all over the United Kingdom of Great Britain and Ireland (lead, phosphorus, mercury,

arsenic, anthrax, etc.) and gradually the statistics of such cases of poisoning were sufficient for the building up of effectual special regulations to prevent such injury. Phosphorus necrosis, from the use of white phosphorus in lucifer match-making, proved to be quite unpreventable by special regulations. International conferences organized by voluntary associations for comparative study of Labour Legislation gained adherents to the idea of concerted action among the Governments for international suppression of right work for women and other protective measures already adopted in the United Kingdom. Conventions were agreed on for prohibiting such night work and use of white phosphorus; and in 1908 the White Phosphorus Act came in the United Kingdom as an important fruit of these International Conferences. It prohibited the use in lucifer match making of the dangerous white phosphorus (and the importation of matches so made) which had everywhere entailed occurrence of one of the worst of industrial diseases. This prohibition was at the same time similarly enacted in Denmark, France, Germany, Italy, Luxemburg and Switzerland. Thus began the International Labour regulation for which labour and social reformers had hoped and worked during nearly a century and which came to wider fruit under the League of Nations in 1919.

For nearly eighty years in the United Kingdom a general law for the health and safety of factory workers with regular and shortening hours, definite pauses for meals and holidays and Sunday rest had been slowly built up and steadily applied; and similarly (rather later) in France as the factory system grew there also. Germany followed much later, both in development of factories and of factory law in the second half of the nineteenth century. In that country important new ideas were brought into action in national health and other social insurance, which were later, in turn, adopted by England and France.

During the Great War of 1914 to 1918 much was learned as regards the social, national and international value of the manual workers' services in factory production. In 1916 the British Parliament passed, without opposition and with excellent effects, legislation making provision for conditions to "secure the weifare of the workers" in any class of factories, or an individual factory, in such matters as arrangements for preparing and taking meals, supply of protective clothing; ambulance and first aid arrangements; facilities for washing and accommodation for clothing; arrangements for supervision of the welfare of the workers, rest-rooms, and other similar matters to be added if needed. This law also provided for participation of the workers in management of the welfare arrangements, and Joint Industrial Councils of Employers and Employed, which had for long existed and promoted peaceful settlement of disputes in the cotton trade, grew up in various other industries, with encouragement from the Government.

III.—International Conventions for Fair and Humane Conditions of Labour.—While protective law for health and safety, compensation for accidents and injury, and various forms of social insurance were being built up, together with the Trade Union organization of workers and Associations of Employers, under influence of an increasingly humane public sentiment, the habit of International Congresses, to consider international relations and needs, was also growing up in the Nineteenth Century. Workers migrated in Europe, and all the industrial countries could see the mutual need of interchange of compensation benefits and similar standards in hours, health and safety to prevent unfair competition, as well as the need of prevention of night work for women and young workers and the dangerous trades regulations in 1908, already mentioned.

A new epoch was opened, after the Great War, when the Peace Treaty expressly recognized the need of including the international promotion of better conditions of labour in the activities of the League of Nations. The removal of sources of unrest through hardship and injustice to the great masses of labour was seen to be necessary for the peace of the world. And so International Organizations for Labour Legislation, and for maintaining records and for supporting research into promotion of health and safety, were made part of the machinery of the League of Nations. Briefly stated, this machinery includes:—

- (1) A general conference of the representatives or delegations from the States members, with power to make conventions regarding labour which become operative in the separate states only after legislation to that effect has been passed by each nation concerned. The Conference which is under a governing body meets annually. The first conference took place, and the first conventions were debated and agreed to—special arrangements being provided for Eastern nations—at Washington, U. S. A., in 1919. The delegations by Treaty obligation include representative employers and employed as well as government delegates, the central government in each state being responsible for ensuring that the delegates are fully representative.
- (2) An International Labour Office under a director and deputy director assisted by a Cabinet which acts as a general secretariat co-ordinating all the work of the office in its various departments, including scientific research into health and safety of workers, statistics, and comparative legislation, and library division. Here is a great centre for guidance of all nations with trustworthy information, open to all: address, Geneva, Switzerland. At the Conference held at Washington in October, 1919, various Conventions were drawn up and adopted.

The purport of these Conventions, so far as concerns the immediate purpose, or falls within the terms of reference, of this Commission on Child Labour regarding the Foreign Settlement of Shanghai, is already sufficiently indicated in the Report above.

As regards methods of inspection and enforcing factory law it is of interest to note here that the whole time of the Annual Conference at Geneva in 1923 was taken up with discussion of these fundamental questions.

In the Western industrial countries, as appears above, it was long ago found that without precisely defined penalties, and a trained, expert inspectorate, with absolute right of entry into factories and workshops, the important requirements of Factory Law could not be generally and equally carried into effect. It was in the United Kingdom that this method was first tried and then developed into an institution. It was found there and in other countries that earefully chosen, able and impartial Government inspectors had great value for guidance of manufacturers, workers, public opinion, and for Governments. It has done much towards securing peace and understanding between employers and workers. Where the inspectors find serious neglect or refusal to obey the law they are empowered to prosecute the offender in a court of Summary Jurisdiction and any penalties under the law go into the National Treasury. Methods of prosecuting vary in the different countries but the principle is the same, in that the penalty for neglect or evasion can be enforced and that the law is set in motion by an impartial trained and trustworthy official appointed by the Government and ultimately supported by the public opinion of the nation.

IV.—Factory Legislation in younger Industrial Countries outside Europe and Asia.—In this rapid summary only few and slight indications can be given of the conditions and standards of Factory Regulation in these younger industrial countries, where, until the time of the War, they were more engaged on primary

industries, pastoral, agricultural, etc., than on factory industries. This does not of course apply to America, where we have the largest industrialized state outside Europe, most like the United Kingdom in modern development.

All the countries within the British Commonwealth of Nations had already Factory Acts and Inspectorates established hefore the beginning of the International Labour Organizations of 1919, and had in some respects, e.g., age of entry for children, hours of work, new experiments in methods of wage regulation, made some advances on the standards of the Mother Country. The separate States of Australia legislate independently of each other, as they did before the Federal Union was formed, but on the whole even while their industries were in their infancy, the average legal requirement was equal to British requirements. New Zealand is smaller industrially, except as regards various Milk Products, but has similar standards, and now is also making interesting developments in vocational training through regulated apprenticeship. South African law is particularly interesting because the two white races, British and Dutch, are numerically small (about one and a half million), and most manual work is carried on by native Bantu races, Indian coolie labour and mixed coloured labour (about five and a half million together). The Factory Act requirements are substantially the same as in the United Kingdom, relatively to the as yet small development of factory industry, and modern welfare arrangements for workers are being established under able guidance from the Government Factory Inspectors.

The United States of America had little old tradition from handicraft industry, such as the United Kingdom had when it began the factory system, and (as later in Australia), the matter of factory law is the responsibility of the separate States. Thus each State makes its own child labour laws, the degree of industrial development is unequal, and it is difficult to make any brief, precise statement. There is, however, a Federal Children's Bureau which collects information for the United States Federal Government and there is a strong movement for obtaining a Federal Law to regulate children's labour conditions throughout the States. In every State there is a compulsory school attendance law and children cannot be employed during school hours. There is reported to be much outwork dependent on the factory system in some States in America, with long hours and young child labour. In all but three States there is a standard age of 14 years or over for entry into factories and for various other employments. In four of the States the age is 15 years, and in two it is 16 years. In two of the States there is no limit fixed and in one a boy may enter at 12 years. In certain States there are exemptions which apply only to hours outside school hours.

Factory law and administration have thus advanced fairly equally throughout the world outside China, and this advance has certainly aided development of sound industry. Further advance may be expected when scientific research into industrial fatigue prevention and promotion of positive health is more widely understood and respected. It is already clear that long hours and poor conditions are a heavy drag on industrial output for any Nation.

Note.—Gradually, powers adequate for inspectors of factories to carry out their responsible and confidential duties were built up by law in the United Kingdom. Section 119 of the Factory and Workshop Act of 1901 defines the executive powers as follows:—

"(1) An inspector shall for the purpose of the execution of this Act have power to do all or any of the following things, namely:

(a) To enter, inspect and examine at all reasonable times, by flay and night, a factory and a workshop and every part thereof, when he has reasonable cause to believe that any person is employed therein, and to enter by day any place which he has reasonable cause to believe to be a factory or workshop; and

(b) To take with him in either case a constable into a factory or workshop in which he has reasonable cause to apprehend any serious obstruction in the execution of his duty; and

(c) To require the production of the registers, certificates, notices, and documents kept in pursuance of this Act and to inspect, examine, and copy the same; and

(d) To make such examination and enquiry (these need not be made only at the factory: see Squire v. Sweeney, 34 Irish Law Times, 1900, 26) as may be necessary to ascertain whether the enactments for the time being in force relating to public health and the enactments of this Act are complied with, so far as respects the factory or workshop and the persons employed therein; and

(e) To enter any school in which he has reasonable cause to believe that children employed in a factory or workshop are for the time being educated; and

(f) To examine, either alone or in the presence of any other person, as he thinks fit, with respect to matters under this Act, every person whom he finds in a factory or workshop or such school as aforesaid or whom he has reasonable cause to believe to be or to have been within the preceding two months employed in a factory or workshop and to require every such person to be so examined and to sign a declaration of the truth of the matters respecting which he is so examined; and

(g) To exercise such other powers as may be necessary for carrying this Act into effect.

(2) The occupier of every factory and workshop, his agents and servants, shall furnish the means required by an inspector as necessary for an entry, inspection, examination, inquiry, or the exercise of his powers under this Act in relation to that factory or workshop.

By Section 127 of the same Act, every person must within one month after he begins to occupy a factory or workshop serve notice, giving prescribed particulars, on the factory inspector for the district.

By Section 129, there must be kept in every factory and workshop a general register giving prescribed particulars about the children and young persons there employed, about lime washing, reportable accidents, and other matters.

### APPENDIX No. III.

INDUSTRIAL EMPLOYMENT OF CHILDREN.

#### HONGKONG

No. 22 of 1922.

I assent to this Ordinance,

CLAUD SEVERN,

Officer Administering the Government.

September 29, 1922.

An Ordinance to regulate the employment of children in certain industries.

January 1, 1923.

Be it enacted by the Governor of Hongkong, with the advice and consent of the Legislative Council thereof, as follows:—

Short title.

 This Ordinance may be cited as the Industrial Employment of Children Ordinance, 922.

Interpretation.

2.-In this Ordinance :-

- (1) "child" means a person under the age of 15 years;
- (2) "dangerous trade" means any trade or occupation whatsoever which is declared by regulation made under this Ordinence to be a dangerous trade;
- (3) "factory" means any premises wherein or within the close or curtilege or precincts of which any manual labour is exercised by way of trade or for purposes of gain in or incidental to making any article, or part of any article, or altering, repairing, ornamenting, finishing, or adapting for sale any article, provided that at least ten persons are employed in manual labour in the said premises and the close, curtilege and precincts thereof;

(4) "industrial undertaking" includes :-

- (a) mines, quarries and other works for the extraction of minerals from the earth;
- (b) industries in which articles are manufactured, altered, cleaned, repaired, ornamented, finished, adapted for sale, broken up or demolished, or in which materials are transformed, including shipbuilding, and the generation, transformation, and transmission of electricity and motive power of any kind;
- (c) construction, reconstruction, maintenance, repair, alteration, or demolition of any building, railway, tramway, harbour, dook, pier, canal, inland waterway, road, tunnel, bridge, viaduet, sewer, drain, well, telegraphic or telephonic installation, electrical undertaking, gaswork, or other work of construction, as well as the preparation for or laying the foundations of any such work or structure;
- (d) transport of passengers or goods by road or rail or inland waterway, including the handling of goods at doeks, quays, wharves, and ware-houses, and the carriage of coal and building material and debris;

But does not include any agricultural operation.

- (5) "Inspector" means any person appointed by the Governor to be an Inspector of Juvenile Labour for the purposes of this Ordinance;
- (6) "Protector" means any person appointed by the Governor to be the Protector of Juvenile Labour for the purposes of this Ordinance.
- 3.—(1). It shall be lawful for the Governor in Council to make regulations for any of the following purposes:—
  - declaring what trades and occupations are to be deemed to be dangerous trades for the purposes of this Ordinance;
  - (2) prescribing the ages under which children shall not be employed in particular trades or occupations;
  - (3) prescribing the conditions under which children may be employed in industrial undertakings;
  - (4) imposing obligations upon persons who employ children in industrial undertakings, and on the servents of such persons;
  - (5) defining the duties and powers of the protector and the inspectors;
  - (6) exempting any industrial undertaking or factories from the operation of the Ordinance or any part thereof;
  - (7) generally, for the purpose of carrying into effect the provisions of this Ordinance.
- (2) All regulations made under this Ordinance shall be laid on the table of the Legislative Council at the first meeting thereof held after the publication in the Gazette of the making of such regulations and if a resolution be passed at the first meeting of the Legislative Council held after such regulations have been laid on the table of the said Council resolving that any such regulation shall be rescinded or amended in any manner whatsoever, the said regulation shall without prejudice to anything done thereunder, be deemed to be rescinded or amended as the case may be, as from the date of publication in the Gazette of the passing of such resolution.

1 Edw. 7 c. 22, s. 149.

10 and 11 Geo. 5, c. 65 Schedule.

Regulations.

- (3). The regulations in the Schedule shall be deemed to have been made under Ordinance, and shall be in force until rescinded or amended by regulations made under this this Ordinance.
- 4.—(1). It shall be lawful for the Protector, and for any person authorized thereto in writing by the Protector, and for any inspector, to enter and search any place in which he may have reason to believe that any child is being employed in an industrial undertaking, and to seize anything which may appear to be evidence of any offence against this Ordin-
- (2). Every person who employs or has employed any child in an industrial undertaking, and every servant of any such employer, shall on demand give to the Protector, or to any inspector, all information in his possession with reference to such child, and all information in his possession with reference to the labour conditions and treatment of any children employed by such employer.

5 .- In any prosecution under this Ordinance :-

- (a) if it appears to the magistrate that any person who is alleged in the charge to have been a child at the date of the alleged offence was a child at such date, it shall be presumed, until the contrary is proved, that such person was a child at such date;
- (b) if it appears to the magistrate that any child, who is alleged in the charge to have been under any particular age at the date of the alleged offence, was under that particular age at the said date, it shall be presumed, until the contrary is proved, that the said child was under the said age at the said date.

6.—Every person who contravenes or attempts to contravene or fails to comply with any of the provisions of this Ordinance or of any of the regulations made thereunder shall be liable upon summary conviction to a fine not exceeding two hundred and fifty dollars and imprisonment for any term not exceeding six months.

7 .-- No prosecution under this Ordinance shall be commenced without the consent of the Protector.

8.—This Ordinance shall come into force on the 1st day of January, 1923.

Passed the Legislative Council of Hongkong, this 28th day of September, 1922.

A. DYER BALL,

Clerk of Councils.

Assented to by His Excellency the Officer Administering the Government, the 29th day of September, 1922.

A. G. M. FLETCHER,

Colonial Secretary.

### SCHEDULE

REGULATIONS.

1. The following are declared to be dangerous trades :-

Boiler chipping. Fireworks, the manufacture of

Glass making.

2. No person shall employ any child in any dangerous trade.

3. No person shall employ any child under the age of 10 years in any factory.

4. No person shall employ any child under the age of 12 years in carrying coal or building material or débris.

The owner and the manager of every factory in which children are employed shall cause to be kept, in English or Chinese, a running record of all the children at any time employed in such factory. 5. (1)

Such record shall contain the following particulars:-

(a) name of factory;(b) address of factory;

(c) name of employer or employers;

(d) name of manager of factory;

(e) name of child;

(y) date of birth of child, or, if date cannot be ascertained, estimated age on some given date;
(h) address of child; (f) sex of child;

(i) name of parent or guardian;(j) nature of employment;

(k) actual hours of work for every day on which the child is employed;

Every such record shall be entered up promptly and accurately.

6. No child shall be allowed to work in any industrial undertaking for more than 9 hours in any period of 24

7. No child shall be allowed to work in any industrial undertaking for more than 5 hours continuously.

- In any industrial undertaking the interval of relaxation between any spell of 5 hours continuous work and the next spell of work shall be not less than one hour, and the interval of relaxation after any spell of work of less than 5 hours duration shall be of reasonable duration having regard to all the circumstances.
- 9. Every child employed in any industrial undertaking shall be allowed one day's rest in every seven days.
- 10. No child shalf be employed in any industrial undertaking between the hours of 7 p.m. and 7 a.m.
- 11. No child shall be allowed to carry any weight which is unreasonably heavy having regard to the child's age and physical development, and no child whatever shall be allowed to earry any load exceeding 40 catties in weight.

Search and enquiries.

Presumptions.

Penalties.

Consent.

Commencement.

### APPENDIX No. IV.

CHINESE GOVERNMENT PROVISIONAL REGULATIONS.

An Order in re Child Labour, promulgated by the Ministry of Agriculture and Commerce on March 29, 1923.

- 1. This Order applies to factories under the following heads:-
  - (a.) Factories in which the number of labourers employed is over 100.
  - (b.) Factories in which work of an extra-hazardous character, or which is detrimental to public health is carried on.
  - Note.—A further Order will be promulgated in due course with regard to factories in which this Order does not apply.
- All factories established by foreigners in accordance with the preceding clause, and which are within the jurisdiction of the Chinese authorities, must also abide by this Order.
- 3. The proprietor of a factory shall not employ boys under the age of 10, nor girls under the age of 12.
- 4. Boys under 17 and girls under 18 are regarded as juveniles.
- 5. Juveniles shall be given tasks of an easy and light nature.
- Juveniles shall not be required to work, exclusive of recesses, for more than 8 hours per day, and adults shall not be required to work, exclusive of intervals for rest, for more than 10 hours a day.
- 7. Proprietors of factories must not compel juveniles to work between the hours of 8 p.m. and 4 a.m.
- Not less than two full days in every month shall be granted to adults for rest, and juveniles must be given
  not less than three full days rest every month.
  - Note.—In emergencies, or in case of accident, or in times of urgency, this rule may be temporarily suspended, but all such eases must be reported to the local authorities within 3 days of their occurrence.
- 9. All labourers must be given not less than one recess each day, and such recesses must be for not less than one hour.
- 10. In factorics where both day and night work is carried on the shifts of workmen must be changed not less than once every ten days.
- 11. Wages shall be paid in the local currency, and payment in kind must not be made without the consent of the employee.
- 12. A definite pay-day must be fixed, and wages must be paid not less than once each month.
- 13. In special cases when the working hours must be prolonged, factory proprietors must make reasonable compensation for such overtime.
- 14. Owners of factories shall not make any deduction from the wages of their employees as security against breach of the rules of the factory, nor for any damage that may be caused by them.
- 15. If any savings scheme is proposed for the benefit of the employes the owner of the factory shall not retain any portion of his employe's wages without first obtaining their consent, and any proposals for a savings scheme must first be submitted to the local authorities for approval.
- 16. Any employee who resigns, or in case of the death of an employee, the owner of the factory of such employee must pay the full amount of wages due to the employee, if he resigns, or to his relatives in case of death; also the full amount of the savings deposits remaining to the credit of such employee must be paid.
- 17. According to the conditions and circumstances of his factory, the proprietor must make provision for gratuities and rewards and he must first submit his proposals to the local authorities for approval.
- 18. Owners of factories shall provide, at their own expense, suitable educational facilities for their juvenile employees, also for any of their adult employees who have been thrown out of work.
  - Note.—Such free tuition shall be given for not less than 10 hours every week for juveniles, and for adults who have been thrown out of work, free tuition must be given for not less than six hours every week.
- 19. In case of injury to, or of illness of employees, the owner of the factory must either limit the working hours of the employee or suspend them altogether, in his own discretion, but in the case of those who have been injured, or of those who become ill while employed in the factory, the proprietor must pay all of their medical expenses, and he must not deduct anything from their wages during the period of the illness of such employees.
- 20. Female employees must be given leave five weeks before and five weeks after accouchement, and they must also be given a suitable amount of money.
- Juveniles and women must not be allowed in the engine rooms, or other places where machinery is in motion, for the purpose of scavenging, oiling, or for doing repair work, or to do any hazardous work.
- 22. Juveniles shall not be ordered to do any work which is connected with the handling of explosives or of noxious drugs.
- 23. Juveniles must not be employed in any place which is detrimental to health, or where dust and/or powder is flying about.
- 24. In all factories precautionary measures must be taken against danger to the life and health of employees, and the local authorities have the right to send an officer to make periodical investigations into these matters.
- 25. Any factory whose premises and adjoining structures found by the local authorities to be dangerous to health, or to the public weal, the proprietor of such factory must make the necessary alterations, in accordance with the local authorities orders.
  - Note.—With reference to the above, when ordered by the local authorities, the whole or any part of the buildings may be condemned, and shall not be used.
- 26. The proprietor of a factory may engage any suitable person as manager of his factory, but the appointment must be reported to the local authorities.
- 27. Owners of factories shall be held responsible for the observance of the provisions of this order.
- 28. This order comes into force on the day of promulgation.

ene that operates on principles of life and conduct as laid down by our Lord Jesus. The Christian note of Light and Love shall surely find a sympathetic chord in every human breast and set it vibrating in unison, be he ready to accept Jesus as his personal Saviour or not. A 'Secular Christian' newspaper, for example, may be just the means to reach this particular chord at this particular moment.'

### c. Reports of the Group Discussions:

(1) Christianity and Chinese Culture. (Report of Group One).

The question considered was: "What are the elements of value in Chinese culture which the Church ought to recognize and use, and how can the elements of permanent value in Chinese culture be brought into harmony with Christianity?"

Six recommendations were made by the group, the latter four especially to the Indigenous Church Committee.

We ask the missionaries so far as possible to put special emphasis on the study of the Chinese language so that through their study of the Chinese language and Chinese civilization they may come to a deeper understanding and appreciation of the Chinese culture and show the relationship between Christianity and Chinese culture.

We should urge the Christian schools to put special emphasis on the study of the national language, learning and literature.

We should refer to the Committee on the Indigenous Church the following matters:

To study how to conserve the best qualities or characteristics of the Chinese race.

To try to formulate and to study some ceremonies or forms which may be used in our recognition of respect to our ancestors. Some ceremony should be agreed upon for the use of Christians all over the country in recognition of their respect to their ancestors.

To study the Christian conceptions of Gol and the Confucian conceptions of Heaven to find out the similarities and dissimilarities in they teachings.

### Discussion.

T. T. Liw: The Christian Church has not been successful in influencing and moulding the thought of the Chinese people. Unless the Christian Church can give a greater contribution to

the thought of the Chinese than has been the case during thefew last years, its influence in the future will be nil.

J. S. Kunkle: I think we should study Confucian ideals, and make use of the best in the Christian Church. We should study carefully all the Confucian sayings and publish a manual containing the best.

Chiu Koon-hoi: We have many good principles in the Confucian books and other classics. We should use those like a Chinese Old Testament. I do not mean we should give upreading the Jewish Old Testament, but have a Chinese Old Testament of our own. We have Moses, Jeremiah, Isaiah; we revere them. Why cannot we revere Confucius, and Mencius, they are our Chinese prophets.

J. L. Stewart: I am glad that emphasis has been put on this question to day. The Chinese race has lived in this world a long time and has found out many ways of how to live. They must have things to teach us. As one studies Chinese literature one finds that we have asked the same questions. These questions may have been answered in a slightly different way, perhaps, but we have come to the same conclusions in many cases. Chinese culture and Western culture at first appear vastly different, but as one studies them one finds that they differ more outwardly than inwardly.

The attitude that we should take is of importance. Many men who have come here did study Chinese culture; but as I read them now their attitude was somewhat prejudiced. I think that the whole field is open again and we should oncomore face the situation as to what China has to offer on thoughts of how to live. After reading Mr. C. C. Nieh's booklet, I could not help but feel that if both sides were brought together some of the difficulties would not appear.

N. Z. Zia: I would like to make two suggestions in regard to this question. First, the course in language schools. Would it not be possible to include in these courses Chinese literature, philosophy and other subjects instead of teaching the language only? When a man graduates from the language sel ool he will not only have acquired a knowledge of the language but a knowledge of Chinese civilization as well. The other suggestion is that the Chinese students in theological seminarics should emphasize more and more the study of Chinese classics. The Church will be tremendously helped in the future if these two-things are brought about.

Christians is that culture is one thing, the Gospel is a different thing. Perhaps they are not realising the teaching, that we should love with all our mind as well as all our heart. The West comes to give to the East and not to receive. But it is probably the time for us to realise in culture and methods of this kind that it is more blessed to receive than to give.

### (2) Presentation of Christianity. (Report of Group Two).

(a) The Presentation of the Truth.

Ohrist Himself and His salvation should be presented as giving fullness of life.

The distinction between Western culture and Christianity should be made evident.

### (b) Spiritual Life.

The Christian Church should stress spiritual life and a genuine Christian experience.

A sense of personal responsibility and personal work should be emphasized.

More Christian work should be done for those who are serving in public life.

# (c) Presentation of Christianity through Education.

Because of the fact that schools rather than churches have been the special point of attack in the Anti-Christian Movement, we believe that it is absolutely necessary that the National Christian Council give careful attention to the following points:

. The content of material for Religious Education should be improved.

The spiritual life of teachers should be deepened.

There should be careful study of the question of required versus voluntary religious education.

Closer relations between schools and churches should be established.

Chinese literature and culture should be given a larger place.

The tendency for Christian schools to become schools for

As a means of accomplishing the objects mentioned above, it is recommended that during the coming summer as many retreats as possible be held for those responsible for religious policies and Religious Education in schools, and that in the light of local conditions and under the direct guidance of the Spirit of Truth, these policies be carefully considered, and that all Religious Education, whether voluntary or compulsory, be given a larger place in the program of both school and church. The secretaries of the National Christian Council are urged to see that this subject receives attention at Summer Schools and Teachers' Institutes.

## (d) Church Policy.

The devolution of Mission responsibility should be hastened, that the Chinese Church may become autonomous, self-governing and self-supporting, thus removing suspicions of imperialism.

There should be higher standards for preachers and all church workers.

### (e) Hindrances to Christianity in China.

Christianity came to China under the protection of treaties, and so the Chinese suspect that it is connected with politics.

In our zeal for Christianity, we seem to despise other religious bodies and teachings,

Too little attention has been given to oriental life and environment.

## (f) Chinese Literature.

: That the National Christian Council send out to the churches a report of the Anti-Christian Movement and of the attitude which should be taken toward it.

That the National Christian Council give attention to the production of literature both to state and to explain the relation of Christianity to Science, Philosophy, Ethics, Education Chinese Culture, Nationalism, etc.

The National Christian Council should publish a monthly magazine setting forth for the general public the principles and spirit of Christianity.

(g) Presentation of Christianity-Social Aspects.

Filial piety should be cultivated.

There should be a study of social forms and ceremonies, facilitating intercourse with outsiders.

#### Discussion.

T. C. Ohao: (Summary of remarks) Christ came "not to destroy but to fulfill" the teaching of both prophets and sages.

Western learning, with its scientific emphasis and emphasis on progress, tends to disregard China's ancient culture.

Christian literature in China, for the most part, disregards China's cultural inheritance.

Christianity suffers by comparison with Buddhism which has used China's classical and cultural inheritance; the latter is, therefore, more welcome in China.

Religion and culture are one and not to be separated. Culture is living, so the new culture (Christian) must use and transform the old.

Western over-emphasis on service has led to misinterpretations of China. Dr. A. Smith's interpretations criticized.

Elements in China's culture which have value:

Its emphasis or regard for order or reason;

Self-effacement, humility;

Self-examination, criticism;

Simplicity of life;

Original absence of national consciousness,—(the latter a recent thing.

Prof. Chao suggested the desirability of:

A study of the Christian idea of God as contracted with Chinese in the endeavor to get a synthesis.

Making a collection of moral and religious teaching in China's classical literature and using it in religious education as a kind of Chinese Old Testament (Some books were already in existence).

Appointing a committee to investigate in borderland of Western and Chinese customs, individual and social.

Ask universities to emphasize the study of Chinese literature.

Ask missionaries to study Chinese literature.

To reach a decision as to suitable memorial customs for ancestors, etc.

N. A. Larsen: Dr. Mackenzie told us to-day that the duty of the Christian Church is to present the living Christ and his salvation. That is a positive statement and I like positive state-The church has always been right in its affirmations and wrong in its negations. If we as a Christian body in this country are really to work for the promotion of the cause of Jesus Christ we must have, first of all, positiveness in a message on which we can all unite. If negative elements come in it is going to split our Christian forces and hinder our work. Suppose in literature that is put out (more or less officially representing the church) there are questions of historical criticism and attacks of creeds, the result will not be for the benefit of the Christian cause. It will split our forces. There are many things of which we do not approve, but we must recognize that these creeds represent Christian experience. Let us have in our presentation of Christianity, especially in literature which is official, a positive and constructive statement.

K. T. Chung: Christ said, "I come to fulfill not to destroy." Have we presented the Gospel in such a way that Christ has fulfilled the deepest need of Chinese heritage? We start preaching China for Christ. Christ is the Saviour. Most of the people do not feel the necessity of a Saviour because they have not turned back to the God of our aneestors, God of our history. We forget the God of Love, therefore we kill each other. We must bring back to people before God so that he will come right into the heart of the Chinese people. We should not first preach China for Christ; first back to God, then China for Christ.

Murdoch Mackenzie: If you preach Christ as the Saviour and do not make clear what the people are saved from it is likely that they do not see the necessity of a Saviour. Get them to look at the Lamb of God first and then put the sin of the world before them. When these two are put together they will see that the Lamb of God is brighter and better. China needs that gospel. We do not bring their sin into actual relation with the Land of God.

Many never see more than one side of Christ, that of a Saviour. Christ is very much more than that; he interprets God; he is the example of perfect man. He touches life on every side.

J. D. McRae: I believe very many of our Christians are quite at sea in the matter of a right conception of God. Is he the

God of Augustine or of the Middle Ages? Is he the God of Chinese philosophy? Is he the God as represented through Jesus Christ? That is so fundamental that the great need of the present moment is a fresh study of the conception of God. We must have the right idea of God in the Church to-day. Until we can do that the spiritual life of the Church is lacking. We need a fresh study of the Christian conception of God looked at from all sides.

T. T. Lew: From the previous three speakers we see that there must be a fresh study and interpretation of God Himself in the presentation of Christianity. Out of the results of study our presentation must be positive and not negative.

Not only the Anti-Christians but others have looked contemptuously at our work and have been most unreasonable. They have attacked the Church in China for the faults of the church in the West, which the Chinese Church does not share. It is high time for us in our presentation of Christianity to re-educate the church constituency.

F. Eckerson: There is the need of instruction of the people by the church. It seems to me that in this topic we come to the military principle—the best advance is made when there is an attack. We must advance in the work which God has given to the world. We must present Christianity, both in the Christian Church and Christian home.

Luella Miner: Since schools rather than churches have been the special point of attack, N.C.C. members are urged to quietly study, in the schools in their area, what, in the presentation of Christianity, either in content or in method, has aroused genuine antagonism, and if it is not in accord with the way set forth in the life and teachings of Jesus, an effort should be made to eliminate the domineering, the mechanistic, the utilitarian, or other repelling elements, especially the elements which seem purely western in type, and Religious Education in schools of every grade should be committed to men and women with special training and qualifications for this most important work of the church.

In student centres it is most important that churches should be organized, where they do not already exist, which by their spirit of absolute loyalty to truth in every shpere of life and thought, by the largeness of their program of work, and by the vital fellowship of their church life will win the students who are seeking a means of expressing the principles and methods of Jesus as they discover them in their expanding education.

## (3) Foreign Relations. (Report of Group Three).

The report was presented in English by Dr. E. H. Hume, and in Chinese by Mr. L. T. Chen. The report is as follows:

## (a) 'Need for Study.

There is a widespread conviction that the Christian forces in China depend upon and are in some organic relation to the foreign Governments which have established their position in this country through force of arms and through political methods.

The fact that there is this widespread belief indicates the necessity for the most patient study of the past history and present position of the relation of China to foreign powers and of the Christian movement to the treaties.

We recommend that this study be set in motion by the National Christian Council and the very best help available secured in order that it may be thorough, impartial and conclusive. At the next Annual Meeting a report should be made to the National Christian Council, which should enable it, in the first place, to reach a conclusion as to the actual facts in such form that it could be made public; and secondly, to indicate what our Christian duty is in relation to this situation, in order that the Christian church may be, and be seen to be, what it essentially is, independent of all political and economic organizations.

## (b) Proposed Declaration.

We recommend that the National Christian Council should at this time make an emphatic statement in regard to the complete autonomy of the Chinese Church:

In principle, that the autonomy of the Chinese Church should be absolutely recognized and that the Chinese Church should not be regarded as in any sense dependent upon the rights which have been granted to foreigners under various treaties;

In practice, that the working out of this should be looked into by the various bodies concerned, both in regard to the organic relationship existing, if any, and in regard to such questions as the use of the foreign flag over property used by the Chinese Church and the deads of which are held by missions;

That the present situation calls for a fresh examination of the difficult question created by the fact that much property

used by the Church is owned by foreign missions and registered at foreign consulates.

#### (c) Statement to the Church.

We recommend that in any statement sent out by the National Christian Council to the churches, the following points should be included:

That foreign relations and influence are in some measure responsible for the fact that the Church has failed fully to establish itself before the nation as the representative of a spiritual religion, rooted and grounded in love.

That the primary call to the Church is to exhibit the meaning of Christianity through the blameless lives of its members both missionaries and Chinese and to work out, as a group, the law of love especially in the matter of personal relations between members of different races within the Church.

That the really convincing answer to criticisms and opposition is to be found in a constructive forward movement, emphasizing the fundamentals of the Gospel, developing indigenous leadership and meeting those who oppose in the spirit of Christ Himself.

### (d) Statement to Missions and Boards.

We recommend that a statement be sent to the Missions and Boards, including, among other things, the following points:

Some attempt on our part, to interpret the present psychological situation in order that the policies of the Missions and Boards and the preparation of missionaries may be so determined as to improve and not aggravate the difficulties inherent therein.

That they participate in the study suggested in our first recommendation; and that, if possible, one or two persons be sent out from the homelands, men who are specially qualified by their knowledge of international law or otherwise, to aid in such studies.

That a witness to Christian principles is at times called for in the form of a protest against unjust acts or policies on the part of governments or other public bodies.

That the most sympathetic consideration be given to proposals calculated to accelerate the process of devolution and assure the full autonomy of the Chinese Church. That there is urgent need for an adequate presentation of the Christian religion on its intellectual side, both by the provision of suitable literature and the appointment of special lecturers.

#### Discussion.

P. R. Bakeman: Dr. Lew said the Anti-Christian Movement is attacking the Church because the Church is so involved in foreign complications. That is why the Church is the subject of immediate attack. If the Church really becomes indigenous the Anti-Christians will lose most of their present points of attack.

I believe with Dr. Lew that the root of the Anti-Christian Movement goes deep. In the final arena of contest it will be the church as up against rationalism and sin of the lives of men. We must get down deeper in the essential realities of Christianity in the Christian Church. "The Anti-Christian Movement is the brightest spot on the horizon," it will drive us back to the essential realities of salvation for men. Most of us are not willing to dig down to the essential truths.

One of the tasks with which this group is concerned is to clear the way for that larger fight, for that greater contest, to take away foreign complications, foreign political and contemic entanglements in which the real issue is clouded. It seems to me where we have discovered these fields in the construction of the

entanglements in which the real issue is clouded. It seems to me when we have discovered these fields, in the construction of the Chinese Church we must tear down and build again on the basis of Chinese Christianity which will reach down to Chinese life.

J. M. Yard: I think this report is very good as far as it goes. I wish we could go a step or two further. It seems to me that in a certain sense we are passing the buck which we are often too prone to do. That is what the Church does too much. Therefore the Anti-Christian Movement gets us. We say, Let us study this thing. And next year we say the same thing. By all means let us study, none of us understand all the implications of international law and all that. Let us appoint a committee made up of the best experts.

But why cannot we say now that we believe that some of the treaties, the tariff treaty at least, ought to be revised? Many of our Chinese friends say to us, "You pretend to be sympathetic. Why don't you say something? If you cannot move your governments you can at least say something."

Cannot the Council say something of that kind? Cannot we say that we do not believe in foreign gunboats backing up foreign business? Or do we believe in it? Are we backing up our

## What China Needs Today

By Marshal Feng Yu hsiang
Director-General of Northwestern Frontier Defence

Peking Leader Press Peking, China Nov. 1925



Marshal Feng Yu-hsiang

## What China Needs Today

## BY MARSHAL FENG YU-HSIANG

Director-General Of Northwestern Frontier Defence

(Reprinted from The Peking Leader for November 22, 1925)

### Introduction

that we do not take the trouble to think of the ways and means

I joined the army at an early to achieve it? age, and began with the rank Co-operation Essential and file. I have been io the I have made a study of the midst of many battles, fighting cause and I have found where n Shensi, Horan, Hungo and the trouble lies. It is not that Szechuan. I have seen many there is no way to enrich or many people made destitute most important poiot is to reand many homes laid waste, place the present teodeocy for ing of sorrow and heart-ache.

Ever since our intercourse with foreign countries, our oational status has been jeopardized and our territory has been gradually reduced. To-day is the time when everyone should be inspired to work for the salvation of the country. Instead, however, we see contiouous internal strife. Thus the country is beset with dangers not only from without but also with misfortunes from within.

soldiers wounded and killed, streogthen the country. The Reviewing the past, I cannot mutual strife by a spirit of belp being possessed by a feel- co-operation and mutual concession, sacrificing all party feelings and working with one heart and one soul for the protection of the country, those with intelligence to use their ability and those with valor to use their strength. Wheo this is done our object may be attaioed.

afflicted? Are we

## Many Asked for Views

On account of pressure of official duties I have not had opportunity to make. I would have wished do, any definite statement. What sins have the people However, the events of the committed that they should be past have not escaped my so memory and the laying out badly lacking in ability for of plans for the future has national up-building. Or is it always been on my mind. Only narration of opinions.

Feng Yu-hsiang.

Office of the

Director - General of Northwestern Frontier Defence. 6th Moon, 14th Year of the Republic of China, (June 1925)

## National Affairs

been established for fourteen years, internal strife has not only suffered a heavy loss of life time when the living of the people has been rendered most difficult and the country is under the economic oppres- Then we have to eradicate all of chaos.

since my arrival in Kalgan to direct the administration have I been able to find leisure towards a proper course, Not to write about and express my qualified for such work. I views. This statement is pub- have heretofore refrained from lished in response to the re- discussing politics. Now that I reated requests of numerous am being pressed for opinions. friends. However, it is not to I can only present the following be taken as a publication of four suggestions for the conany literary merit but only as a resideration of the intelligent publica

#### 1. TO MAKE THE COUNTRY A REAL REPUBLIC

Our country, though already fourteen years a Republic, is as far as I can see, a Republic only in name. To make her a real Republic two things have to be done.

First, we have to foster public education, teaching the people the true meaning of democracy, imbaing Although the Republic has with the idea that the people are the masters of the country and rourisbing in them a power ceased. The country has not and desire ro protect the Republic, so that anyone working and property but her place in against the Republic will be the comity of nations has been recognized as a public enemy considerably lowered. At the and monarchical plots may not find soil to thrive on.

## Eradicate anti-Republicans

sion of the foreign Powers, we existing influences inimical to cannot afford to see any more the Republic. These are still internal strife nor to allow the not a few conservatives among country to continue in a state the people. These never fail to use the argument that the On account of the welfare of country is not yet ripe for a the people alone it is necessary Republic in preaching for a change in the form of govero-s afety of his own person they invariably fail disastrously in the end, yet on account Manchus to earn a livelihood. of the constant strife they briog about, great sufferiog is caused the people.

This is exemplified by the attempts of Yuan Shih-kai to become Emperor and of Chaog Hsun to restore the Monarchy. propaganda Therefore. all against the Republic or for a change in the form of Government should be prohibited by law and stigmatized society.

#### The Trouble with Pu Yi

Up to last year Pu Yi, on account of his empty title of bearing an empty title and Emperor not abolished, with foreign and of machinations some servatives had been constantle of the Republic could not waiting for an opportunity to function, is against the prinmake another movement for ciple of republicanism and calls the restoration of the of Articles literary and historical had continually been stolen after the republican form people but might imperil the myself up as an example.

ment. Consequently the short- well. That is the reason why sighted and avarisious take I always advocated the aboliadvantage of this kind of think- tion of the Imperial title, the ing to scheme for the subver- throwing open to the public of sion of the Repoblic. Although the forbidden palace and the working out of a plan for the

Now that Pu Yi's title of Emperor has been abolished and the private and public properties that bad been in his keeping are no longer so, Pu Yi. on the one band, beside getting out of his false position will not fail to become a rich man in the Republic of China, and the country, on the other band, while being able to national property bave ber preserved, will free herself of a peril against her safety.

## Republic Must Be Inviolable

The existence of an Emperor having been holding court as if he still had as a small government in the following the Capital of the Republic, within con- whose sphere the jurisdiction mooar- for ridicule from neighbouring artistic states; hence it coold not in value the least be tolerated. out of his palace to be sent government should be reserved abroad to be added to the as a thing absolutebly inviolcollection of foreign museoms, able and the duty of upholding Such action on this part might it rests with the people. Being not only do great harm to the one of the people I shall set

## ERNMENT

a Republic there is no question out of the question. but that her administrative Using the principle of selfment by the people. condition of the ed.

hesitate to make a thorough ment. study of them. The point lies Republic only in Name in the capability to pick out what will serve the people most suitably.

## The Basic Principles

The principles of self-goveroment are government of the people by the people, universal love of freedom, mutual co-operation, refusal to countenance oppression and refraining to oppress. These are adaptable in Europe and America, in our country and everywhere in the world.

Regarding Communism, con-

11. TO PROMOTE SELF-GOV- doctrine can never work and therefore it cannot be adopted. Since our country has become As to Bolshevism it is totally

system should be developed government to build up a naalong the principle of a govern- tion means simply basing upon While we the spirit of a constitutional most not adopt the system of government the fostering of any specific foreign country the right of the people to nor take blindly to any doctrine ensure the country's peace and that may be advanced, we need advancement. At this time. not have to shun them. No when the right of the people is single system can be said to be asserting itself everywhere in the very best but each is chosen the world, there is no longer simply because it suits the any possibility of maintaining particular a difference between the govercountry and all doctrines have ning and the governed, not reasons for their being preach. even out in the country where people are rather slow in the Those working for the wel- acceptance of the conception of fare of the country should not the principle of self-govern-

However, on account of constant disturbance, this country has not yet been able to promulgate a constitution; hence there is no basis on which to introduce local self-government and the Republic is only one in name, while the official system government handed down by the previous regime remains. Consequently the country makes no progress.

## Constitution is First Step

Therefore it is of first imporsidering the weakness of our tance to make a constitution. country and the backwardness With the making of the constiof her economic condition, the tution, the foundation of the

constry will be laid. The Cen- ternal strife must first of all tral Government can then in- be stopped. Unless the people troduce district self-government can live and work peacefully, according to the stipulations in no progress can be made. That the constitution, putting an is why I oppose unification by end to military government and military force. Using the peodoing away with all obstruc- ple as a sacrifice to get power tions in the form of unequal and wealth is a thing I do not privileges

#### Citizen Education Necessary

But meanwhile the reople must be given the necessary training in theoretical education, twice as much as in actual practices otherwise the Government will be monopolised by a few of the anscrupulous gentry to the detriment of the various districts. To do this the Central Government should provide sufficient funds to establish investigating bureaus and lecture halls to teach proper citizenship.

When this has been widely definite plans disseminated must be laid out to direct practice putting into of the teaching thus received. After this inspecting parties must be sent out from time to time to see if the system of self-government is evolved in the desired order. The foundation being laid, gradual velopment can be reasonably expected.

## III. TO MAINTAIN PEACE

IN THE COUNTRY

favour. Besides being an official of Republic is nothing to be envious of; he is only a public servant, and if in his high position, he is not able to do any good for the people, his stay in office will be shortlived and his name will be branded for ever.

Again to place the country's wealth in the hands of a few persons, causing distress and powerty to the rest, will result in disturbance and in the end the former will lose both life and property. Many instances of this have been seen since the inauguration of the Republic.

Therefore co-operation streogthen the country's position is better than fighting for and co-operation to power. open up the many resources so as to improve theeconomic condition of the people is better than plundering each other.

### Will Always Seek Peace

With this in view I shall always advocate the maintenance of peace. Unless the existence of the nation is at stake I shall never wish to see To build up a nation, what- war. Even if war is unavoidever method may be used, in- able I shall do my best to adventurers will have no op- strife and destruction. portunity to instigate trouble IV, TO FURTHER ECONOMICAL and those working for the good of the country will be enabled to co-operate.

#### Train Soldiers for Paace

and citizens, so that I encourage them to study, I to continue, pay attention to their virtues result in the and I cause them to learn country's resources handicrafts.

With an understanding of Huge Resources Available their duty and having acquired ing the people.

sole purpose of making war. they will destroy and plunder while in the army and do un-Employing soldiers to maintain

mediate and shall not allow cooperation to do away with myself to be involved. Thus the tendency towards mutual

## DEVELOPMENT

If we are to follow the footsteps of the more advanced nations and work for the coun-I adopted this policy several try's prosperity, we must furyears ago. Hence the soldiers ther economical developments. under me are trained not mere- The vastness of our territory ly to fight but to protect the and the richness of her reto be worthy sources, are looked upon with while in eager interest by all other the army they have sufficient states. However, on account of knowledge in military art our backwardness in industrial to be a defence against attacks sciences and because of capitaon the nation and when de listic oppression the resources mobilised they have adequate are left undeveloped and the training in handicrafts to earn people's power of earning a an honest living. I see that livelihood is greatly reduced. they strictly observe decipline, This state of affairs, if allowed will control of the passing into the hands of foreigners.

Our country's natural rea means to earn a livelihood, sources are among the richest they will of their own accord in the world. Agricultural lands not choose to be dependent in the provinces are not yet upon intimidating and plunders fully cultivated and mines are mostly left untouched. The coal If soldiers are kept for the fields in the province of Shansi alone are capable of supplying the world for several centuries.

The large plains of the northlimited harm when disbanded, east and north-west are abundant in pastures are natural cattle peace is my object and with rearing grounds far superior to this object in view I look for those of the Argentine. These

unpopulated lands if farmed and cultivated will become some of the best places for farm supplies in the world.

Aside fron those there are Tibet, Turkestan, Manchuria and Mongolia with a total area greater than that of the Chinese provinces. So far as over-population is concerned, our country has absolutely no fear. Although at present we have a large number of poor people, they will be able to make themselves rich in a few years if they know how to develop industry, because they have been abundantly endowed.

#### Meet the Basic Needs

Economicial development is wholly a question of supplying the demands of the people. The necessities of life consist of clothing to prevent cold, food to nourish the houses to live in and rest, and communications to facilitate travel. With these available. the people should be considered provided for. But human character is not yet satisfied, it requires tools, sils and ornaments for use and articles of art and music for amusement, because the desires of passion increase in proportion as civilization advances.

That the people are able to get all these is the result of accommiss development. If

production is limited while consumption increases, capital will be lacking and injustry will not be developed, while technical science will not advance and civilization will remain at a standstill.

Besides there must be opportunity for everybody to make full use of his ability to assist in the process of production.

#### Develop Resources First

Again the direction which economical development is to take must also be studied. England. France and other countries began to develop their industry several conturies ago and for the time we cannot expect to be equal to them in industrial development. can only begin with develop. natural resources ment of using raw materials for the exchange of manufactured articlest industrial advancement will follow in consequence. of as in the case America, Then building public railways and establishment of factories. of professional training up meo, advancement of the skill of labourers, reformation adjustment of currency and finance must come one after another.

### Peace Follows Davelopment

When the country has been fully developed economically,

all internal disturbance will livelihood is the real cause of come to an end. Although it. Should their social condiinternal strife often finds it tion be improved and labour origin in a few avaricious be enabled to earn a good and officials and politicians striving adequate living, there will be no for power and wealth, the peomore internal disturbance or ple's difficulty of making a bandit depredations.





J

(From "THE CHINA WEEKLY REVIEW" December 5, 1925.)

# The Patriotic Movement and Christian Work in Canton

BY Y. L. LEE

BEFORE discussing the patriotic movement in Canton, we should analyze very briefly the forces at work which have been responsible for the recent movements. We shall notice that while some forces are very active in Canton and others operate in other parts of China, they all, nevertheless are part of a nation wide movement. Canton is a hot bed of political thought and its people are very active. This may be the reason why the political parties here are bearing fruit and others are not.

#### Forces At Work

1—The first we should mention is the force representing the old Chinese culture and thought. With Chinese philosophy as its back ground it resists foreign influences especially Christian influence. This force can hardly make a stand before other newly developed forces in a commercial city like Canton, but it has a strong and wide-spread influence in the North. This northern group joined to the element here which is still struggling loyally to conserve the old, maintains an active opposition to Christian influences.

2—Another force at work, which may be called the Japanese influence, is represented by the returned students from Japan. They are well scattered in the fields of education and politics.

From these two groups have spring up a number of strong organizations which are by no means friendly to the Christian movement. The Ching Wu Athletic Association, the Seventy-two Guilds Daily News-Paper, the Educational Association and the High Normal Group represent people who want to preserve Chinese culture broadened and liberalized through the influence of Japanese education. The last two organizations have strong influence in the primary the middle schools. It is true however that while the political parties are so active in Canton we do not feel very much the influence of these organizations.

3.—Third force may be represented by the modern type of returned students from Europe and America with their emphasis on science and philosophy and their contention that Christianity has no place in this world. However, this force is much stronger in the North especially in Peking. In a commercial city like Canton the returned students are not very influential. They think too much of how to "make life easy and soft."

- 4—The Christian force may be represented by the Church, mission schoo's, hospitals, Y, M. C. A., and Y. W. C. A. This force was very strong two on three years ago; one wonders how it may stand in the future when so many forces are opposed to it, when so many of its missionaries do not realize nor fully understand the current trend of thought and when the attention of so many of the Christian workers is turned toward material things as well as Christian work. They have not been able to catch up with the people in intellect and they are now fighting defensive battles only.
- 5—The Young China Society is quite a new force. It was organized about a year ago or so in Shanghai. It has branches in Peking, Canton and several other places throughout the country. This organization has strongly attacked mission education in China. It is out for nationalism. While China is in its present desperate condition, this organization is being welcomed everywhere by the intellectuals.
- 6—The Communist Party is also a new hut a strong influence at work in Canton. Through the new Student Society or the C. Y. Movement, it has penetrated into many schools and labor organizations. It is well known what this Party stands for politically. It is also actively opposed to Christianity.
- 7 -- Canton is a strong hold of the Kuomintang or Nationalist Party. Since its reorganization ahout a year ago, it has worked effectively in Cauton. It has branches in schools, labor organizations, merchant associations and many other institutions. In has laid strong emphasis on the work with laborers and farmers and opposed Imperialisin. This Party has heen responible for several patriotic movements in Cauton. Many new organizations have sprung up under the influence of this Party. It is perhaps the most effective force at work in Canton. It is through this Party that the Communist group is able to ex'end its influence into the schools and labor unions. Although the Kuomintang is a purely political party, many of its early members were Christians. Some of its leaders now however are anti-Christian.

#### Which Forces Are More Influential

All these forces mentioned above have been actively at work in Canton. Some are now strong and some are weak. Each is trying to maintain a hold on the general public. Each at times finds its public indifferent and unsympathetic. The political parties at present have the upper hand. While student organizations and labor unions used to concern themselves with their own affairs, they are to to-day only political tools. The methods of reaching the general public have been improved a good deal by the political parties in the last two years.

Without doubt the Knomintang is the strongest force working in Canton. The Communist Party, well organized and disciplined, many workers working within the Knomintang, is getting stronger every day. The Young China Society is new but its ideas are well accepted by the student class. The other forces are comparatively less strong and some are getting weak.

It is true that the political parties depend upon the government a great deal. If the government should change, they would fall also. However there is every reason to believe that the Kuomintang will rule Canton for some time to come,

The anti-Christian week Dec. 22 to 28 is sure to come. The attack on mission education is bound to be stronger. The city Y. M. C. A., fighting in the front line, is to have more difficult times. In the midst of all these forces Christianity stands almost alone. However the degree of their opposition to Christianity varies a good deal. Many of them too are working against each other. It is very important for the Christian leaders to notice carefully at each crisis what forces are friendly and what are not.

## Why Christianity Is Opposed

The old type of Chinese scholars who have in mind the teachings of Confucius and other Chinese leaders of thought think very little of Christian teachings. That may be the reason why Christianity has been confined chiefly to the proletariat in China. As soon as it touches the student class or the literati it meets opposition. The returned students from Europe and America too, with their exaggerated respect for science and philosophy have little respect for Christianity. But these two groups admire the Christian work in China very much. They even show sympathy with the Christians when they are oppressed. The Young China Society with its intense nationalism has attacked mission education very severely, because of the foreign element within the mission schools and their internationalism but very little on account of their Christian principles. Among the leaders of the Kuomintang some have attacked Christianity because it was opposed to their materialistic point of view and some because to their minds it was associated with imperialism. The late Mr. Liu Chung Hoi, a strong leader of the Party said once, "We must attack Christianity, until it gets rid of its imperialistic elements, then we will welcome it as we have welcomed other religions in China." The most fundamental out and out opposition to Christianity is offered by the Communist Party. This Party engineers the anti-Christian week everywhere in China. Its members believe in the materialistic interpretation of life rather than in the spiritual. They believe in no God, no life after death and that science can take the place of religion. They believe in class war and maintain that love can not solve industrial problems. This Party is very strong in Canton. It has sufficient means and faithful workers to carry out their plans. It has outside support. This is the strongest force against Christianity in Canton.

One can see from all this that the degree of opposition towards Christianity varies a great deal among the forces at work in Canton. For example in the last anti-Christian compaign, all these forces participated but from different motives and with different methods. Some employed silent resistence and some used aggressive measures.

## Forces Working Against Each Other

Furthermore on many questions these groups are working against each other. In regard to class war, for example, the Communist Party stands almost alone against the rest. The Young China Society attacks Communism more bitterly than it does Christianity. The Communist Party is meeting opposition everywhere in China especially among the intellectuals. The Communist Party is by no means having an easy time in Canton, although Canton gives the Communist Party great freedom of action. It finds opposition everywhere. Recently one of the important Kuomintang leaders, Dr. Tai Kaw To, in his pamhlet "People's Revolution and the Kuomintang" denounced the Communists in many respects and he has had the support of many Kuomintang members. The New Student Society is now a Communist organization. It used to control the Student Union in Canton, but was defeated in the election last year. The People's Right Society has been a force working against Communism. The Communist Party has found strong opposition among the merchants and even within the labor organizations too. When Dr. Ward and the writer met some of the strong labor leaders last April, they were told by them very frankly that China had no place for Communism. One of the largest labor unions forbade its members to participate in the last May day demonstration with the Communists. In a demonstration last June the students refused to walk side by side with the Communists. However the Communists have worked hard day by day to win the people. They have "disorganized" "reorganized" and "organized" and they are advancing every day.

We Christian workers should know now who are against us and who are not. Of all the forces working against us, we should recognize the different principles and methods. On certain questions we should know further that we are not standing alone. Many are sympathetic and working with us.

#### Patriotic Movement

After knowing the forces at work and how they differ from each other, we shall understand the background of the Patriotic Movement in Canton. The unsettled condition of the country together with the unjust attitude of the foreign Powers have aroused the patriotic alarm of the Chinese people, especially the students

throughout the country and the workmen in Canton particularly. Since the Student Movement of May 4, 1919 and the Renaissance Movement we have witnessed many patriotic nation-wide movements. Even the movement for Chinese control of mission education and the anti-Christian movement itself may be looked upon as a further expression of this patriotic spirit. One movement followed another until the Shanghai, Hankow and Canton sad incidents, when the patriotic spirit blazed over the whole country reaching every class of people. As one missionary puts it, to-day in China. "It is war; war for national honor, war for natural rights, war for the preservation of the race and of the nation, war against brutality and injustice." Many Chinese Christians showed a proper spirit of patriotism, even the Communists gave them credit for it.

Before 1900 the Chinese people resented the aggressive and oppressive foreigners. After that Chinese were afraid of foreigners. It was not until the beginning of the Student Movement in May 4, 1919 called forth by the disappointment at the results of the Peace Conference at Paris, that the patriotic spirit rose up again. It is felt everywhere in China to-day. The political parties have done a good deal in rousing this spirit, but foreign oppression together with the success of Russia and Turkey in their dealing with foreign powers have also inspired the Chinese patriots very much.

This spirit of patriotism is deep rooted in the hearts of the Chinese. If one does not make a clear distinction between this patriotic movement and the progress of Communism, it is a great mistake. If one classifies all the recent patriotic movements as "Red campaigns", or if one were to declare that the "Reds" have engineered all the patriotic movements, this would be attributing too much to them. It might even drive non-communists to become communist; it would at least make the Communists laugh at our ignorance.

### What Should Chinese Do Under This Spirit of Patriotism?

It seems to the writer that nothing can stand against this great patriotic movement in China to day. If Christian work is to continue, it should not try to oppose it. Under these conditions what should the position of Chinese Christians be?

It has been observed that throughout China practically all the Chinese Christian leaders stood by the patriotic movement. Some may not have approved of all its methods or procedures, but we were all in sympathy with its spirit. Christians from now on should go one step further.

We should inquire of ourselves whether or not we are doing our part for the

country, for the Chinese people. We should rely no more on the protection of the unequal treaties through our foreign missionaries. We must do our best to help to get rid of the unequal treaties, for they are against Christian principles.

Other forces are laboring for the good of the working class and the youth of the country as Christian organizations have done in the past; We should emphasize these forms of work, or we shall lose our hold upon these classes.

There is a feeling among many Chinese workers in foreign controlled Christian institutions, that they are merely employers of foreigners. This conception should be changed. The first responsibility to work for the Chinese should be laid upon us, Chinese. Foreign missionaries should be helpers only. Unless this idea is well established in our minds, advocating Chinese control of mission education is useless.

Last of all we should stand firm against materialism and class war. We must sound forth our belief in co-operation and brotherhood in industry. We should stand firm against the narrow idea of strict nationalism, although it is very popular these days, and do our best to lead our country to be strong in the family of nations. Nationalism has led the western countries into war after war. We must stand for world brotherhood, equal treatment and world peace.

Now what should the foreign missionaries do? This is a difficult question for them to solve. It is not for the writer to make any suggestions on this head.

The foregoing deals chiefly with conditions in Canton. Canton is very different from the rest of China. People are aggressive here and Christian workers must also be aggressive in order to march with the times. This is vital to the future of Christian work in Canton.

Canton, China, Nov. 9, 1925.

mr. speer.

## UNIVERSITY OF NANKING

COLLEGE OF AGRICULTURE AND FORESTRY

Report on Kural Studies and Observations in Korea March 26th to April 9th, 1926

John H. Reisner

The following paragraphs report a brief trip taken to Korea this past Spring at the request of and in company with mr. Fletcher Brockman, associate general secretary for the Far Mast of the Foreign Committee of the Hational Councils of the Y.M.C.A., New York City, to make a study of rural conditions and probloms and their possible bearing or the work of the church in Korea including the Y.M.C.A. some typical rural communities were visited and farmers were interviowed. A number of conferences were had with Koreans, missionaries and government officials. Everybody was most kind in every possible way. My experience in thina served as a background. This brief report sets forth some of the things I saw and heard and my reactions to them. The point of view developed and the few suggestions made, havo I trust been duly influonced by my interests in christian missions in general, and my belief in and hope for the rural church in particular, including the rural church in Korea.

## The Reconomic situation in Korea and the Church.

With but one or two exceptions all the missionaries with whom I talked were deeply anxious as to the effects of the present economic situation on the church. Justly proud of the remarkable degree of self support attained on the part of the Korean churches, they were fearful of present economic tendencies; and doubtless rightly so for no one - even a sojourner of two weeks - oan not see that the situation is serious. the church, but the whole Korean nation is involved. what struck me more was the general lack of interest on the part of most of these same people in what the church was going to do about it, and the feeling that the church's function was to deal with the problems of sin and salvation only and to leave the problems of agriculture and industry severely alone. And yet interest is not lacking, as witness finding "U" of group II, on the Reappraisal of the Christian Enterprise in Korea, of the Conference of Representative Christian Leaders of Korea, held in seoul, pecember 28-29, 1925, which reads as follows:

"The Korean Church has largely adopted methods of church work that were developed in other countries under widely differing conditions. There is a feeling on the part of the Korean leaders that the methods of church work should be studied with a view to ascertaining whother they are adapted to present conditions and as to what modifications or adjustments are necessary. The particular problem at present, for example, is how the church can render a larger service to the community in the present economic condition of the people." (Underscoring is mine)

## The Present Economic Situation - what is it?

It was difficult to get satisfactory answers to what was meant by the present economic situation, and a complete answer to that question is not necessary to this report. Everybody, I think, agreed on this factor among others, that much of the distress centered about the land. one of the most comprehensive explanations of the present economic difficulties, given by a very respected and careful Korean thinker was, as closely as I can recall it - as follows. Defore the coming of Japan, Korean society was divided into four principal groups, the scholar, the farmer, the artisan and the merchant. Life was lived simply and each group had dofinite sources of livelihood. In recent years the scholar has been displaced from the schools he used to teach and from the official positions to which scholarly attainmonts led. The farmer is suffering because ho is boing forced to lot go of his land under condition over which he has no control or knows not how to control. The artisan is unable to compete with modern industrial enterprises and the merchants are likewise unable to compete with the modern developments involving as they do relatively extensive imports, exports, and modern banking methods and credit facilities.

Japanese competition, with government control, and other advantages not easily available to the older Korean merchants and artisans with their lack of experience in modern methods are undoubtedly causing readjustments in the business and artisan - industrial life of the Koreans, much to their disadvantage and loss. In this connection the table under a later paragraph on Population will be suggestive.

In connection with the economic situation, the growth of the Korean national debt is also of interest. In 1904, there was no national debt; in 1905 it was 2,000,000 yen; in 1910, at the time of annexation, it was 21,000,000 yen, and at the end of 1923, the national debt was 228,000,000 yen. (Government report figures).

But whatever the causes, and whososoever the responsibility the situation exists and must be met. Much of the difficulty as stated above - in the judgment of many centers about and on the land and touches the farmers most acutely of all. It is at this point also that the economic situation chiefly touches the church. It is with this aspect of the situation that the report chiefly deals.

- 3 -

## Land Ownership.

This topic is included here because it was so often referred to in conversations and interviews with both foreigners and Koreans as one of the most fundamental and hopeless factors in the present economic situation in Korea. It was stated a number of times that 60 to 70% of cultivated lands had already been transferred to Japanese ownership, though much was still held in Korean names. In spite of the fact that there was little disposition to believe the government statistics they are given herewith as reported to me by mr. Mitsui chief of the Agricultural section of the Government Bureau of Industry.

## Table I. Land ownership in Korea.

Area of cultivated land equal to
Area held by Japanese equal to
Area held by Uriental Development
Company (A Japanese company)
Area of Uriental Development Company
land cultivated by Japanese
immigrants

4,124,635 chobu X 251,398 chobu

72,514 chobu

10,000 chobu

(X one chobu is equal to 2.45 English acres)

The above list does not include the holdings of several others but much smaller land development companies. No opinion is oxpressed as to their reliability, but this fact should be noted: Korea's greatest economic weakness before annexation was in the condition of her tenant farmers, a condition which exists today, and the carry over is vitally affecting the present so-called economic situation, infinitely more so, it seems to me, than the transfer of land to Japanese ownership. Korea's primary but not necessarily acute economic problem is to got her land back into Korean farmers' ownership. So far as the economic condition of individual tenant farmers is concerned, the information secured through interviews would indicate that the tenants on the whole considered themselves more fortunate with Japanese than with Korean landlords, and if this is true, than it is difficult to see how transfor of land is effecting the immediate economic condition of Korea as a whole as so many believe. A far more important factor is the unequal distribution between landlord and tenant, of the products of the soil.

The subject needs more careful study, and is discussed above because it evidently enters so largely into present day Korean and missionary thinking. It suffices no good in the situation facing the church and the Korean people to premise it on wrong assumptions. See also Table II showing number of tonant farmers in the agricultural population.

## The Prevalence of Farm Tenancy.

The significance of Land Tenancy to the church is that many church members are tenants; some churches are made up entirely or largely of tenants; and that economically, they

are probably the worst off group in Korea. Numerically they are by far the largest. The following figures were obtained from Chosen government officials.

## Table II showing Land Ownership and Lenancy

No. of families	Percent of T	otal
1.142.192	42.24	ment all the land they farm. Ownnone
1,142,192 934,208	34.55	ment over half the land they farm and own less than half they farm.
525,689	19.44	Own and farm their own land
525,689 88,520	3.10	rarm less than one half the land they own and rent out the balance to others.
18,663		Landlords who rent all their land.
2,704,272	100.03	

Note: that renters of all or most of the land they farm make up 76.8% of total farm families; that only 22.5% of all Korean farmers own the land they cultivate; that 102,183 families own the land rented by 2,076,400 families; that of these 102,183 families, the largest proportion of the land is unquestionably in the hands of the group of 18,663 Landlords. Farmers make up over 80% of the total population of the country.

## Conditions Under which Tenants Tarmed.

Tenants interviewed always supplied all labor - both animal and man; all fertilizers; all seeds; and with one exception paid all taxes. The legal division of crops is 50-50, but in actual practice it amounted to 60 to 75 percent for the landowner. One group of farmers stated that the landlords predetermined share was always taken out of the harvest first, and the farmer got the balance. Near Kwangju the renters had organized and had been able to get better terms from the landlords. In other area near Kwangju a similar attempt failed. A number of the groups interviewed preformed Japanese landlords. Other groups made no preference. A number of Christian tenants folt they were disadvantaged in renting land because they were Christians, wouldn't work on Sunday and comply with certain customs, of questionable character. One group said the Christian farmers were considered better farmers than the non-Christians. Another group said there was no difference. The following Table III gives the division of crops for a village near Kwangju. These farmers supplemented their income by cutting and selling wood from which they could clear about forty sen (20 cents gold) per day. Two farmers in the village had a pig and a few others had a few chickens.

## Table III. Landlord's Share of Grop

	Grade of land	on basis	of yield
	First	Second	Third
Yield of measures of grain per unit of land Landlord's there Landlord's percent	26 16 62%	20 12 to 13 60 to 65	16 10 % 62.5%

## Area Farmod and Size of Families of Tenants.

The Annual Report on administration of Chosen for 1922-1923, gives the average of cultivated land per agricultural family as 1 chobu 6 tanbu, equivalent to about 4 maglish acres. The average in the rice farming area, ie., South Rorea, is much less than where no or little rice is grown as in the north. The average number of persons per family is given in the above report as 5.3. The following figures secured near Taikyu and Kvangju give the area of land farmed and size of families of the farmers interviewed, who were all church members. General conclusions must not be drawn from these data because of the few individuals involved, but are nevertheless suggestive and were said to be about average for the two areas. They indicate, however how acute the problem of getting a living is, particularly in view of the following paragraph on conditions of rental of lands.

Table I		rented	rmed by Tenants size of family	and size of Families other sources of incomo
Tai kyu	3 10 10 21 30	0.43 0.43 1.43 1.43 3.00 4.30	4 persons 6 7 5 12 13	nono given """ """ "Had one chicken and one
Kwangju	5 1 5 5 5	0.70 0.14 0.70 0.70 0.70	5 7 9 5 10	none given
Average	9	1.30	7.5	

## Population.

The per capita population per square mile of total area is approximately 205 persons, and the per capita per square mile of cultivated land is approximately 1125. These estimates are based on government data and including total population. If 80% of the population are farmers, then the density of the farm population alone would be approximately 900 persons per square mile. Tho soil must needs provide a living for not only this dense farming population - but for an ad itional 225 persons who must get their living out of the farmers. Of course a small part of the population as noted in the population by occupation table givon below are primary producers, and a mounting national debt pays for the time being for many of the modern developments and improvements, but the bold fact remains that the carrying capacity of the soil is most heavily loaded - and, as for as one can see from the conditions of the peasants - grossly overloaded. The rapidly increasing population only aggravates the situation and make a solution of the problems more pressing and complex.

## Population by Occupation.

The figures presented below were taken from the annual report on Administration of Chosen (1922-1923), page 15.

Occupation	'Japanese	'Korcan'	roroign	Total
Agriculture, Forestry, Stock-farming. Fishery, Salt-manufacture Industries Commerce, Transportation Public Service & Pro-	38,573 10,775 63,999 126,893	14,738,126 213,266 358,205 984,405	5,346 25 3,517 16,080	14,782,045 224,066 425,721 1,127,378
fessions	117.080	325,733	1,576	444,389
	20,642	410,561	4,737	435,940
	8.531	177,843	848	187,222
Total (1923) Total (1910)	386,493	17,208,139	32,129	17,626,761
	171,543	13,128,780	12,694	13,813,017

## Some Limiting sactors in Agricultural Production.

1. Small holdings of land can not be worked officiently from the standpoint of human and animal labor. A large amount of idleness results.

2. Lack of fertilizers. This was spoken of in every group interviewed. It is recognized by the Japanese government who are providing 40,000,000 Yen for cooperative purchase by farmers of fertilizers during the next ten years.

3. Insects and diseases. my impression is the farmors generally

did not consider these factors serious.

4. Climatic factors, such as lack of rainfall, hailstones, dry winds, floods, etc.

## Some Factors Limiting Income of Farmors.

1. Per capita of cultivated land too small.

2. Too large share of the products of the soil go to landlord. 3. Natural losses which cannot be controlled readily or at all.

4. Lack of supplementary incomes. The introduction of money crops such as sericulture, of chickens and pigs, has been used with success. Pamboo and rice straw industries have also been introduced in some places. These supplementary sources of income constitute a difficult problem under the

general head of small rural industries.

5. Debts.

6. Lack of cooperation in buying and selling.

7. mountain lands (which constitute 80% of korea land area) in neighbourhood of cultivated acres and farmers is productive of fuel but if they were wooded, many indirect benefits would result from marketing forest products of various kinds.

## Debts and Credits.

Every farmer in all the groups I talked with were in debt, and paying interest at the rate of 3 to 5 percent per MONTH. Food was mentioned by all as the chief cause of their indebtedness. sickness in the family was a second cause, and to some extent cost of ceremonies at time of death of weddings. These social debts evidently seemed to be less than formerly. with the These social christians this was not an important item. Little was borrowed so far as could be learned for productivo uses. "Friends" were the principal source of the money borrowed. For men who had a little real security, a better rate of interest could be secured. The Government has started cooperative credit organizations, which are used, but due to their requirements for guarantees etc. they do not help where money is most needed, and where exhorbitant rates of interests are the rule. Lack of character as well as lack of real property to serve as guarantee was often spoken of as a scrious difficulty in lending transactions. The problem is complex. Better credit facilities are obviously a crying need. But a juster equilization of the products of the soil to the Tenant would help in a very practical way, where help is most needed. Is a Christian scrtiment in Korca too much to hope for on this point?

## Korea's Deforested mountains and mural Prosperity.

one has only to travel through Japan and then through the area of barren or nearly so mountains in Korea to catch the point. The government estimates there are 4,275,000 acres of uncultivated lands much of which can be brought under production by roclamation. Nearly 2,000,000 acres of this is in river valleys and another 2,000,000 acres on the lower slopes of the mountains. The train trip, rusan to Kwangju to seoul showed valley after valley whose once fertile fields have been covered with sand and stony debris carried in the flood waters from the barren mountain slopes. Productivity has been adversely effected. Japan in giving protection to the mountain lands and in replanting is following an extremely important policy. One missionary said that mountain fires had been reduced to one sixth or seventh of what previously obtained. The mountains are at present not only practically non productive - a total economic loss - but also an economic liability because of their relation to floods and the inundating of productive fields with sand rubble, and keeping out of production fields that would otherwise produce food. It is a fine illustration of the sins of the fathers being visited upon not only the third and fourth, but the thirteen and fourteenth if not the thirtleth and fortieth generations. The people who destroy the forests and soils of mountain slopes have not yet learned to cooperate with God in the maintenance of an important factor in his welfare and prosperity.

## Agricultural Improvem nts being made by the Korcan Government.

Japan deserves very great credit for her great interest in agricultural improvements and for the practical success of many projects in Korea and in spite of the criticism often heard that she was thinking more particularly of the needs of Japan in con-

centrating on the development of rice and cotton culture, sericulture and cattle, it is difficult to see that the interests of Japan and Korea are not identical. My only question would be as to the wisdom of exporting so much rice and the answer to this I realize involves a good many factors about which we haven't much information. In addition to the improvement in rice. cotton, sericulture and cattle. improved seeds of wheat. barley, and beans. better pigs. chickens and eggs and better fruit are being made available to the farmers.

The model rarm and experiment station at suigen is evidently doing splendid work, and I was thoroughly pleased with the work of the provincial agricultural station we visited at Taiyu. Pure seed and domonstration farms are maintained in every district.

Lectures are sent out upon request. The most serious criticism of the whole program is that literature dealing with matters of improved agriculture is issued by the government in Japanese only. It should be issued also in the simplest worens. No possible argument can condone such a policy.

Forest seedling stations are being established widely. The station at Taikya provides three year old pine transplants at the rate of one third sen each. Koroan farmers we are told made a profit by raising them and selling at one half sen each. It is ovident that many millions of trees are being planted out each year.

much work is being projected by the Government in improving water sources for the irrigation of rice. millions of Yen are being spent on water improvement projects. It is reported that those developments often result in the Morean farmers being compelled to sell out to the Japanese. That better control is needed of water for irrigation purposes is self-evident, but the whole matter, again, appears quite complox, with many opportunities for misunderstanding and injustice as well, and requires more careful study than could be given to it. I feel strongly, however, that these water improvement projects with rigid official requirements have caused an awful lot of friction.

one missionary in answer to the question - what has the government done for the farmers in your district; replied as follows: (1) protected the trees; (2) made roads; (3) better prices for crops; (4) new things can be bought more cheaply; (5) imposed standard improved cotton seed; (6) introduced artificial fertilizers; (7) encouraged silk growing to the profit of the farmers; (8) introduced new food crops for variety of diet; (9) encouraging bamboo industry; (10) introducing chickens and pigs; (11) maintain experiment station.

## what the missions are doing for nural Improvement.

The only significant piece of work boing undertaken by missionary societies in Korea in contributing to basic rural improvement, that we were able to learn of, is that by the ryeng Yang worth presbyterian mission under the direction of mr.D.W.Lutz, who has worked out an effective method for the control of an apple disease that was literally wiping out whole orchards and has devoloped a greatly appreciated extension

service for apply growers. He has also introduced several strains of hullless oate as a new food erop and ith which he has made oatmeal to finance his other work, no other funds being provided or available. I believe some attempts have been made to introduce agriculture and gardening into some of the schools largely as student self-help features but nothing of significance to the present study.

## The Y.M.C.A. village work.

Both at seoul and at Kwangju, the Y.M.C.A. is earrying on with voluntary workers, night schools in a number of the neighboring villages. The course of study lasts for three to four months. Cabbage seeds raised in one of the villages near Seoul was distributed to the farmers in another village near Kwangju through the 1.M.C.A. evening school. Previously this seed had been raised outside of forea. Other services that will help the farmers in his every day problems of producing food are being considered and will be developed as rapidly as possible.

One striking thing about the Y.M.C.A. is that this organization more than any other has a vision of a redeemed rural life in this world as well as in the world beyond. It is tremendously significant that the roung men's Christian Association of Korea should center its attention on the villages.

## Cooperation with Government.

From all I saw, from small things heard and from conversations with government officials, there is every reason to believe the government would be plad to have the cooperation of christian organizations in bringing to the farmers the many agricultural improvements which the government has worked out. And the bold fact remains that no possible good can come from the church, the foreign missionaries or the horean christians holding themselves alocf from such opportunities of cooperation.

## Elements Necessary in any Effective and Successful Program for Kural work in Korea.

1. It must be based on practical needs and projects both agricultural and economic.

2. Social and educational projects are ossential but they must be in proper proportion to agricultural, economic and other

projects. They may not even predominate.

3. No program will be vitally effective unless its influences are religious and spiritual. In producing food man in a very real sense cooperates with God and this rolationship should be kept constantly in mind.

## Groups of nursl Service Projects open to church and Y.M.C.A.

This list is tentative and is primarily meant to be suggestive of the kind of things that are open to christian workers. Note that these groups supplement and in no way compete with the striotly spiritual work of the church. Use of the facilities offered by the government is implied.

## A. Agricultural projects.

1. securing and distribution of good seeds of farm crops.

2. Cooperative growing and sale of improved soeds.

- 5. Emeduraging sericulture as a side line to supplement regular sources of income.

  4. Emeduraging fruit culture as Entz has done by working out
- 4. Encouraging fruit culture as Intz has done by working out control methods of disease, supplying more fertilizers, etc.

5. Fertilizer projects - introduction of commercial fertilizer, groen manures, etc.

6. More and better livestock and poultry.

7. Planting of trees.

## B. Economic Projects.

1. Cooperative buying and selling wherever possible.

2. Cooperative credits, general and for specific purposes, such as purchase of fertilizers.

3. Cooperative storage for better prices.

4. Encouragement of thrift and savings organizations.

## G. Social Projects.

1. Health campaigns, against malaria, small pox etc.

2. Clean up campaigns.

3. kecreation.

4. Plays.

## D. Educational Projects.

1. Peoples schools both for children and adults.

2. Providing simple literature to follow up results of pooples schools.

3. Agricultural fairs and exhibits, with competition for prizes should be given a prominent place in developing local and personal pride and desire for better things.

4. Lectures of all kinds; illustrated whenever possible.

5. Boys (and girls) club work of all kinds.

## work for nomen.

This was not discussed in any of the conferences, but the farm women must also be served. The difficulties are greater than work for men but equally important in every way.

# Recognition of Rural Services equally with medical and Educational Services.

Medicine and education have been the traditional forms of services developed by missions in additional to strictly

evangelistic work. Participation in such services is confined to a few. All forms of service that will bring about improvement in agriculture and rural life should be recognized equally and in every way - including distribution and use of mission funds with medical and educational work. All rural preachers and other thristian rural workers should be encouraged to engage in such projects as will improve country life and show the religious significance of rural productive factors and process, as an aid to a knowledge of God and to the interpretation and application of the Gospel of Jesus Christ.

# Type of worker most Likely to succeed in Developing Aural Service Projects.

Besides measuring up fully to the spiritual requirements of missionaries and Y.M.C.A. secrotaries rural workers should have a college training in agriculture on a background of farm life, if possible. He should not be a specialist except in rural organization, such as are represented by the present County agents in the U.S. The problem in Korea is not to duplicate government activities but to supplemont and to utilize the many facilities for rural improvement povernment have developed. It is expected however that such a worker would be able to contribute to the finding and solving of problems or gain the cooperation of government experts, just as Lutz did on the apple disease problems and for which the government is grateful. No man should be sent out who had not had some actual experience in county agent work or its equivalent in the U.S.

## Training Centers for Country workers.

This is a difficult and complex quostion, but from all I saw of the educational situation in some of the missions, the immediate need is for a conter where extension work could be developed and extension courses could be offered to pastors, laymen, etc. etc. covering a week to several months, and from which extension workers could be sent out for institutes of one to two weeks. To concentrate agricultural workers in schools, at the present time, for self evident reasons, would be to slow down the development of rural services as a part of the work of the church.

### MILITARY UNREST IN CHINA

#### BULLETIN No. 3

Issued by

American Committee for Fair Play in China

#### **PURPOSE**

TO GIVE TO AMERICA THE UNCOLORED TRUTH ABOUT CHINA, WITH THE CONVICTION THAT A PROPER UNDERSTANDING BETWEEN NATIONS IS THE ONLY REQUISITE TO JUST RELATIONS AND MUTUALLY HELPFUL DEALING, AND THAT OUT OF THIS UNDERSTANDING GOOD WILL COME FOR CHINA AND FOR THE WORLD.

#### TWO QUESTIONS ANSWERED

It is difficult for inhabitants of a consistently unified country to form an adequate mental picture of the present state of military unrest in China. Among the medley of warring military leaders whose names travel rather meaninglessly abroad to further confuse the newspaper reading public, interested individuals may well ask—"But which one is the central force, which the rebel?"

And there is another frequently asked question, concerning issues: "Why are the people of the various sections of China constantly struggling against each other?"

The answers to both these questions are short. To the first "Neither." To the second "They are not."

To which seeming paradox this is the explanation:

- (1) There is no central authority in China which can be regarded as authentically such; there is merely a temporary regime instituted by the force of one military leader or another according to the fortunes of battle, and having only a very slightly extensive power, either in point of time or area. Each military leader consequently names his opponents "rebels" and himself the saviour and would-be unifier of China—the "National Army," or central force.
- (2) There are no real issues which concern the people closely in these manifold warrings. fore, THE PEOPLE THEMSELVES ARE NOT ENGAGING IN THESE STRUGGLES. When I say "the people" I mean those who are not officials or would-be-officials or ex-officials-and many as there are in the latter classes, still the people themselves number vastly more thousands! And it is true that the people themselves are not greatly concerned. They are not a disunited people or a people incapable of unification as many observers are fond of stating. There are no causes of quarrel, fundamentally, between the provinces in which Wu Pei-fu is supreme and those in which Feng Yu-hsiang has held sway; or between either of those and the people of Canton, or the areas farther west. The wars are leaders' wars, and are waged for personal power and control, almost invariably with little to choose between the combatants.

The leaders are supported in their warfare by a mercenary or an impressed soldiery, and by funds levied as tax upon the merchants of the areas they control. A mercenary army is an understandable thing in China, where it is drawn from those sections of a dense population which are already facing star-

vation and which welcome even the precarious life of a soldier as a more certain means of subsistence.

The essential point in answer number two is, therefore, that there is no real division between the people of North and South, Coast or Inland provinces. And the problem of the unification of China is, then, the problem (by no means a simple one) of ridding herself diver warring militarist leaders.

#### GEOGRAPHICAL CAUSE FOR DISUNITY

It is not easy for people living in a country so closely-knit as America, a country of even mental unification where every morning the people of one State know precisely what the people of their farthest-removed sister-State have been doing in the few hours since the last news edition—it is not easy for people of such an environment and mental habit to comprehend China and the degree of her disunion. But that disunion is almost wholly physical in character. Perhaps we may come nearer to an understanding of the situation if we think of our own thirteen colonies and states before the days of train and telegraph, and the disunity that then prevailed from geographical conditions and social diversities.

Consider a country with an area estimated at five million square miles, of which only the four hundred linear miles of coast territory are in any sense well connected or easily accessible one part to another by rail, telegraph or water. Consider the huge interior area which is only sparsely and imperfectly touched by telegraph, where railroads do not exist, where the laborious travel by small river boat, cart or camel-train is made more uncertain and difficult by the natural obstacles of turbulent rivers, rapids, floods, great mountain barriers, poor roads.

Under such conditions it is scarcely reasonable to expect the people of Kansu Province, or of distant Szechuan, which border on the Tibetan wastes and are months distant from Peking, to know of, much less comprehend and conform to, edicts from the temporary authority at Peking! And without the thought-unity that comes from a close news-intercouse it is a very difficult matter for a republican government to function over wide areas.

During the Empire these distant provinces enjoyed a remarkably autonomous regime—under the governorship of an imported Manchu staff, it is true, and paying taxes to Peking, but otherwise practically cut off from central authority, certainly cut off from participation in extra-

provincial affairs or any constraint thereto. The removal of even a corrupt and tottering Imperial power, with no strong or organized force for its immediate replacement, could not, even though the agency be termed Revolution and the form Republic, bring about an instant conformity throughout a territory of vast distances and physical barriers. It did but increase the sense of local autonomy by removing the semblance of central authority and failing to remove the local Big Men, their armies or their ambitions.

#### PROVINCES BUT PAWNS

Out of such a beginning China's fifteen years of nonmonarchial existence have been filled with an intensification of inter-provincial warfare, manoeuvered by várying combinations of military power,--a warfare which has hampered and rendered well-nigh impossible the constructive efforts of nation and government builders. And there again the term "inter-provincial" is misleading, for the provinces are but pawns in the hands of the militarists-impressed suppliers of men and money for the armies, not truculent participants of themselves. While the leaders themselves,-old military governors, bandit generals, or upstarts from the ranks, whatnotare each pursuing his own personal dream of uniting all China under his own leadership; and to that end attempting to "pacify" his own particular provincial stronghold and consolidate his immediate neighbors under his command. The difficulty of each lies in the fact that "consolidation" means absorption of other lesser powers into his own; and in an atmosphere of personal ambitions, constrained subordination, individual jealousies, it is nonsense to look for or expect such things as loyalty and trust among these enforced allies. A man is your ally or your subordinate until he sees a chance to take steps alone in his own direction, or an opportunity to gain further toward his own objective in the service of your rival. That is why it seems impossible that a decisive war or even battle can be fought out in this mass of military unrest and intrigue.

It is, in fact, this very indecisiveness which is the curse of the military situation today, and which, incidentally, renders it so puzzling and incomprehensible to the casual onlooker by reason of its continual shifting of face. No general is ever honest-to-goodness "licked." None is ever eliminated—unless he chances to be a rebelling subordinate who is unlucky enough to fall into his erstwhile superior's clutches. Little does it count that day before yesterday Wu and Feng drove Chang outside the Great Wall, for yesterday Feng turned around and let him in

again and together *they* drove *Wu* into hiding; and today Chang and Wu have joined forces to castigate the toopresumptuous Feng. Tomorrow—what?

#### FOREIGN AID TO MILITARY CONTESTANTS

A further element, intensifying the indecisiveness, has in the past been the ability of warring factions to secure the sinews of war from one or another of the foreign powers—some Chinese patriots say because it was to the interests of the powers to maintain a weak, unstable, impotent China as the field for their enterprises. Some even say it has been a well-known policy for one Power to help finance two belligerents at the same time. It is likewise conceded by many of these same patriots that foreign subsidization alone does not keep the militarists solvent and functioning. The wealth of China herself is year after year scrunched within the mailed paws of the militarists—and the merchants under their domination seem helpless to withhold.

These same foreign Powers are fond of saying officially..."If China does this and that," or "If the Chinese people stop their domestic quarrelling..." as if there is at present any functioning unit known as China which can issue and enforce an ultimatum; as if the Chinese people had anything to do with this incessant warring! The people themselves do nothing but suffer at the hands of the military under whose regime they exist—lose peace, prosperity, actual property, even lives in the wake of battles which do not otherwise concern them and which never settle anything. They are heartily wearied of the endless game; but so far, because there is little ease of communication between them there has been little possibility of concerted action in self-defense.

In some such concerted action, however, lies what looks like China's only hope of freeing herself from that incubus, the Tuchun or military governor. And the fact that the people themselves are not divided by these struggles—that in fact they loathe all militarists with an impartial loathing—is the one element that renders the situation hopeful.

#### THE "BIG THREE"

It is true that amongst the present Big Three who, first in one combination and then another, manipulate all the many lesser generals of Central, Western and Northern China in an incessant struggle for control, public opinion differs in its estimate, and some people incline to one and some to another as "the least bad." On the

whole, Wu Pei-fu has the odds in the popular favor—but chiefly as an individual, not as a leader of armies, as a civil administrator, or as a possible savior of China. He holds this lead by reason of his unimpeachable personal honesty (witness his comparative poverty and simplicity of life), by his unquestioned (if misguided) patriotism, and not least by reason of his strict bearing as a traditional hero, a Confucian ethicist of the classical type.

On the other hand, the less conservative-minded of Young China are inclined to hold Feng Yu-hsiang as more modern, more nationalistic, more plastic, less the rigid conformist of the old fashion—in short, more hopeful as a potential doer of constructive things. Personally he is almost universally disliked, despised even, because of his unstability and unaccountability; but he has made a grand bid for popular suffrance in disciplining an army which does not prey upon the countryside it inhabits, and a still stronger bid for favor among participants in the nationalist movement by declaring boldly for a People's Army to fight China's battles against foreign aggression—a safe enough gesture.

It is safe to say that except among power-seekers, Chang Tso-lin is practically anathema. He is probably the most efficient and powerful militarist of them all, and with seeming taste for efficient government as well, as exemplified in Manchuria. But, strong man or not, honest man or not, he had his beginning as a bandit, a common "hung-hu-tze," and that the long memory of the Chinese people can neither forget nor forgive.

This division of popular opinion can scarcely be said to go to the lengths of voluntary support, for all three men are considered enemies of the public peace and of constructive development. Yet strangely enough, the force of public like or dislike, while it cannot stem the tide of warfare can do much in swaying its success. So it means much to a leader to gain any degree of popular favor or suffrance, and he will take great pains to announce his plans and principles in populace-currying terms, or even, when convenient, to do constructive small-scale works for the same purpose.

#### CHINA'S ONE HOPE

But in the long run, despite his efforts and his highsounding phrases, he gains little real popular favor. His deeds too greatly belie his words. Everywhere as a result the populace joins in futilely cursing the military. They suffer from victors and vanquished alike. And now there is a growing movement for making this popular cursing less futile,—a movement to translate it into action and crystallize it into effectivity. So far the movement seems small and impotent, it is true, when compared with the vast field over which it has to work. But there were even smaller and more insignificant beginnings for that other amazing movement which fifteen years ago overthrew an Empire, in a tradition-loving land where Empire had for thousands of years existed. And both movements found or are finding their beginnings in the fiery-spirited, determined student-class. Today this student-class is more widespread and more embracing than was its prototype of fifteen or twenty years ago.

If that other miracle could have happened (even poorly managed as it may have been) who can say that the seemingly hopeless muddle of present-day militarism in China may not also be resolved, unexpectedly and completely. Come when it may, certainly that miracle could never be branded as "premature," as the earlier has sometimes been!

Let China's self-conscious youth get solidly behind the slogan "Down With Militarists!" and I for one have faith in their ultimate achievement. It is China's one hope,—and a by no means hopeless one!

Report submitted by
ELIZABETH GREEN.
Representative in China.

Peking, China, February, 1926

#### American Committee for Fair Play in China 1616 Taylor Street

San Francisco, California

#### BENIGNA GREEN Chairman

L. M. Bacon Treasurer Nathalia Walker Secretary

Executive Board

Fanny Bixby Spencer Charles Erskine Wood Chauncey S. Goodrich Burroughs A. Stephenson Otto Carque

Representative in China Elizabeth Green

#### National Board

Dr. David Starr Jordan Francis Hill Bigelow Dr. Arthur E. Bostwick Witter. Bynner Iris Calderhead Mrs. Walter Cope Mary Gertrude Fendall Sara Bard Field Elizabeth Gilman Dr. John Haynes Holmes Harry S. Huntington Prof. Meng Shou-Chun

Nathaniel Peffer Anna Rochester Charles Edward Russell David J. Saposs Joseph Schlossberg Dr. Sydney Strong Prof. Tang Chung-Tzu Wilbur K. Thomas John Brisben Walker Dr. Robert Whitaker William Allen White Oswald Garrison Villard North China and Theological Seminary and M.M.I. Menu-card. September 27 '2 6.

Mila such &

leger water thou o plums

Haus. Chicken. Lined beans. 994 and A stew composed of sea-slugs and bamboo-sprouts. Scrambled shrimps. Squids. Bamboo stewed in milk. Baked chicken. Fried fish-bones. Peds. . Star-fish. Lotus-seed. Cimmamon-root. Frittered fish. Sugar-pie. Meut-and-vegetable dumplings. Rice. Bread. Rice-soup. Roast pork. Steamed chicken. Three-gen1 soup. Citron melon. Tea.

# Some Problems Confronting the Christian Movement in China

(An address before the 4th Annual Meeting of the National Christian Council of China October 13th 1926-Shanghai)

David Z. T. Yui



#### Some Problems Confronting the Christian Movement in China

Friends and Members of the National Christian Council:-

It gives me great pleasure as Chairman of the Council to extend to you a most hearty welcome to the Annual Meeting. We are happy to see your faces again and to grasp your hands. We are thankful to our Father in heaven that, despite the troublous times, He has graciously brought us together from different parts of this country so that we can worship and wait upon Him, enter into spiritual fellowship with Him and with one another, and study and think through some of the main tasks and problems of the Christian Movement in China. May we, during the entire Meeting, be possessed by a spirit of willingness to be led by God Himself. May His will be done.

In the few remarks which I am going to make, I shall briefly touch upon some questions which are probably uppermost in our minds and hearts at this time. The first question is:—"When will the troubles in China end so that we can peacefully carry on our work?" This is indeed a legitimate question. Have we not been praying for peace and order to be restored soon? But, why should we demand peaceful times and conditions under which we are to do our Christian work? Why do we seem to be fretful and despairing when such conditions are for the time being punobtainable? Should we mark time in our work and wait for better times? Do we think that Christianity as a religion has no contribution to offer to chaotic times and sinful life? Is our own Christian faith shaken?

Certainly, Christianity is not a luxury which we can have and enjly in times of peace and prosperity but which we have to give up for other necessities when fate is turning against us. On the other hand, we firmly believe that Christianity does possess a moral and spiritual power capable of saving and regenerating individual and national life at all times and under all circumstances. It offers the very curative and recuperative power which is desperately needed at this hour. Was not Christ's life a continuous struggle and also a complete victory?

The troubles in China to-day are sounding to the Christian Movement a call to duty. We must believe that we have the power from On High to turn defeat into victory and to achieve peace and order in chaos. This is no time for us merely to cry for peace, or to despair when peace is not promised. If, towards the present situation in China, the Christian Movement feels helpless, then the entire world becomes hopeless and sad indeed. We must, as Christ's soldiers, accept the challenge of the hour and march forward with confident hope to win. The greater the trouble, the harder we should pray and fight.

The second question is:—"Should we uphold the Toleration Clauses of the Unequal Treaties or be in favor of giving them up?" It is difficult for us to understand why this can ever become a serious question. In the face of the national movement to abrogate the unequal treaties, why are we perplexed, disturbed, and worried? Does Christianity have to depend upon such extraordinary and extraneous protection for its propagation and power? Even if we were to grant that such protection was necessary when Christianity was introduced into China over one hundred years ago, does Christianity need it now? Religious liberty was enjoyed by our people before and is now written into the Constitution of our Republic.

What does history teach us of Christianity when it did depend upon such protection? We cannot easily forget or overlook its bitter and costly experiences of the past. Certainly, we do not want to repeat any of them now. Do we care to espouse any religion or teaching when it is forced on us by treaty stipulations with a foreign power with imperialistic designs to exploit us? Would the people of the West be willing to accept Confucianism under similar circumstances? We know they would not accept it; nor do we want to force the Confucian doctrine on any foreign people in any way.

We do not need to fear that the citizenship of missionaries and Chinese Christians respectively will suffer any evil effect from the ahrogation of the unequal treaties. The citizenship of both will remian intact, and its significance and responsibilities may be more clearly defined than now, which will he helpful.

The Chinese people are divided by many things, hut they are absolutely united in the national movement to ahrogate the unequal treaties, including the Toleration Clauses. These treaties are doomed to go at an early hour, never to re-appear. Instead of giving way to doubt, worry, and fear, the Christian Movement in China should in its own way support and hasten the fulfillment of the aspirations of the Chinese people in this regard. The Movement should rejoice over the fact that Christianity shall soon shake off the shackles which have heretofore been looked upon as special protection, and make its appeal freely on its own merit. Such an appeal will be irresistible.

The third question is:—"What should he our attitude towards the Anti-Christian Movement?" To begin with, we should recognize the fact that the Anti-Christian Movement has heen steadily growing in strength. Formerly, it attacked Christianity on hearsay and at random and therefore 'wasted ammunition,' so to speak. Now, it has heen studying diligently Christianity in all its aspects, and the onslaughts are being directed against the weak spots of the Christian Movement. It has been conducting an agitation against those things in Christianity in which thoughtful Christians East and West can readily join.

Some of these things are clearly extraneous growth attached to Christianity which may have served their purpose at certain times but which are by no means essential. However, a careful study of the literature of the Anti-Christian Movement shows that its attacks are very seldom made on Christ whose character and life-purpose are held in highest esteem. The movement has, in our judgment, been misnamed as Anti-Christian or Anti-Christ.

Doubtless, the Anti-Christian Movement has done considerable harm to the Christian Movement, and has caused not a few of us much anxiety and suffering. On the whole, we cannot but feel grateful for what it has directly and indirectly done for us. Briefly, it has greatly helped in sobering us; in clarifying our thinking; in evaluating our belief and experience; in overcoming our mental, moral and spiritual inertia; in arousing a greater consciousness of God's love for us; and in strengthening our loyalty to Christ.

What should be our attitude? We are of the opinion that it is un-Christian on our part to hate the Anti-Christian Movement, to abuse it, and to counter-attack it in an equally unjustifiable manner. It is wrong for us to be afraid of it and to avoid it at every turn. It will be a great loss to us to be entirely indifferent and to ignore it as child's play. It is unwise for us to be merely diplomatic and to court its favor, rightly or wrongly. On the other hand, it is decidedly important for us to study the Anti-Christian Movement and profit by its attacks; to learn what it may have to teach us; and to try to win, consecrate, and Christianize it. With God, nothing is impossible for the Christian Movement and for us to accomplish.

The fourth question is:—" Is the Chinese Christian Church becoming a reality?" The term, the Chinese Christian Church, is nowadays being used everywhere by missionaries and Chinese Christians. We wonder if they realize its full significance. Are we using the term glibly and without much meaning? Are we employing it merely

to substitute the term. Christian Missions, which is now found rather distasteful? Are we holding it up as an ideal never to be fulfilled? Or, are we really working for it, and so earnestly that we are prepared to pay any price for its realization? It is not other men but we ourselves who are to give a sincere answer to the question:—"Is the Chinese Christian Church becoming a reality?" Much depends upon our reply.

During recent years, the growth of nationalism among the Chinese people is indeed remarkable. The national spirit is penetrating every institution and movement. In general, it is safe to say that each institution and movement will rise or fall in accordance with whether it has the approval or disapproval of the national spirit. Fortunately, the rise of nationalism is usually accompanied by a strong sense of responsibility. We see unmistakable signs of this happy combination within the Christian Movement in China. Recently, I had the privilege of witnessing the Chinese Christians of the Lutheran, the Methodist, and the Baptist Churches in Harbin pledging and organizing themselves for the purpose of fusing themselves within a reasonable period of time into the Chinese Christian Church in that important center. The national spirit and the sense of responsibility are both running high, and the Harbin Christians are, in our judgment, moving eautiously and courageously along proper and constructive lines. There must be similar developments in other parts of our country.

The Chinese Christian Church is fast approaching realization. Nothing can stop or prevent it. May the Christian Movement in China work hard for it and welcome it with open arms and hearts. In the process of realization, there will be, to be sure, misunderstanding, difficulties, shocks, and painful experiences. With proper spirit and Christian attitude, however, we can do much to lessen them. They may be compared to pangs which in due time will give birth to the Chinese Christian Church. The new babe will immediately fill our hearts with

gratitude and joy and will banish from our memory the past experiences however painful and unpleasant at the time.

The last question is:—"What is the place of the missionary in the Christian Movement in China?" We are not true to ourselves if we do not at the outset express our profound gratitude to the Christian Movements of the West for the splendid service which their representatives have been rendering in China and to the missionaries themselves, and for the spirit of love and self-sacrifice which lies behind the service. At the same time, all of us should rejoice over the fact that the time has come when Chinese Christians are capable of assuming the leadership of the Christian Movement in China and of carrying the responsibilities thereof. We are thankful that this leadership has heen steadily growing in numbers and in strength. Under these circumstances, what is the place of the missionary?

Before answering this question, we wish to ask:—
"What constitutes the best and highest gift from the
Christian Movements of the West to the Christian Movement in China?" We do really appreciate the funds
which have been sent over to finance the work, the
property in which the Christian Movement has been
carrying on; the organization and administration which
has been enabling our Movement to prosecute its work
systematically and efficiently; the traditions, customs,
dogmas and creeds which have added much to our Christian understanding and experience. All these are important and invaluable. The best and highest gift, we must
frankly point out, is the life of the missionary.

It is true that many a missionary life is not what it ought to be, and hence proves a hindranee rather than a help to our young Christian faith and experience. In addition to ordinary weeknesses of human nature to which we are heir, we should mention the following which often mar and reduce the attractiveness and helpfulness of missionary life:—(a) a superiority complex and hence a determination to dictate and dominate; (b) a tendency or

purpose to transfer and perpetuate in Chiua the practices and experiences of the Christian Movements of the West irrespective of the needs over here; (c) too strong nationalism in their attitudes on current questions; and (d) emphasis on external and material things rather than spiritual life.

The missionary life is the hest and highest gift from the Christian Movments of the West to the Christian Movement in China. When freed from the above mentioned pitfalls, the missionary life, the true Christian life, is not only heautiful, inspiring and helpful to man hut also most acceptable and pleasing to God. It is this type of life which more than anything else helps make a reality the fatherhood of God and the saviorhood of Jesus Christ. We do treasure this hest and highest of all gifts from the West and plead that this should be made a permaneut gift to the Christian Movement in China. Christian Missions may terminate hefore loug. It is our sincerest hope that the presence of Christian workers from the other lands will never be discontinued in the Christian Movement in China.

By the Christian Movement in China, we are referring to the Christian Church and all other Christian agencies now at work in this land. Are they all united in one movement? We are not after organic unity or unnatural amalgamation. But, under the present circumstances, is it not imperative that all the Christian forces in China should knit themselves together in their one common fundamental purpose, work out one general program calculated to help meet the urgent needs of the Chinese people, and, though each will make a distinct contribution in its own way, cooperate with one another to the hest of their ability? We are gathering here now to study afresh what our supreme task is and to consider how we can weld ourselves together for achieving it. Spiritual regeneration and concerted action should be the dominant note iu the Christian Movement in China. We must have the courage and confidence to expect extraordinarily great things of God for China today, and He will never fail us.







#### A CALL TO THOSE WHO SEEK CHRIST'S WAY OF LIFE

#### (Translation)

Our country to-day is suffering from the effects of political unrest, diplomatic failure, civil war and economic pressure. A hundred matters await renewal. Out of utter chaos men yearn for peace; in utter failure they turn Heaven. Thus to-day people are eagerly seeking the source of quietness and confidence, searching wistfully for some sure ground of faith either in a re-birth of ancient beliefs or in a new synthesis of various religions. At the same time the Christian Church has to meet the attacks of anti-Christians and the criticism of the Chinese Renaissance from without; and within she suffers from low spiritual vitality and lack of true unity. Her spiritual hunger and thirst are unsatisfied.

It is a happy thing that these difficulties have awakened the minds of Christians, calling forth, as a natural result, the spirit of humility and of patient enquiry for We cannot be satisfied until we find in Christ Jesus Himself the one who can speak to our own hearts, guide our conduct and inspire our service. Then from out of the very clouds light flashes forth. The vessel may seem to be sinking in the midst of the storm. But we have looked forward and seen beyond the tempest, and are impelled to speak this word of hone.

As Chinese and foreigners together we have been meeting during October 1926 in Shanghai at the fourth Annual Meeting of the National Christian Council. After days of deliberation when we have faced this situation we have reached a common mind, seeing one way and one only whereby the needs of the people may be met and the Church revived. It is to live according to Christ's way of life, firm in will and pure in aim. If every Christian had the mind of Christ and was being transformed so as to live as He lived would not all our problems be solved and the fear of dissension be hanished?

What do we mean by Christ's way of life? Inwardly it means spiritual union with Christ. Outwardly it means the manifestation of His Spirit in all our life and contacts. How can we attain to His way of life? Of many methods we wish to mention a few which seem to us most pressing at this time. In them we see God's call to churches and all other Christian bodies at work in China. National Christian Council places itself at the service of all those who call themselves followers of Christ as they seek unitedly to re-explore His way of life and to re-dedicate themselves to Him.

#### I. In the Inner Life

As we clearly see the importance of finding Christ's way of life we are brought back freshly to the need for Bible reading and prayer as first essentials.

The Bible contains the record of God's love and its manifestation in the life of Jesus Christ. Therefore to know God and to find Christ's way we must study the Bible. There are still many in the Church who cannot read at all and these must be taught to read. Among those who can are many who do not

care to read the Bible, and these need good study helps and other means whereby their interest in the Bible may be stimulated.

But in reading the Bible we need to pray. Prayer leads us into fellowship with the Father and with His Son, Jesus Christ. It generates limitless power, hope and courage, given us through faith in Christ. Its chief value is not in asking for particular things, not even in seeking guidance for our life. It is the maintenance of the most intimate union between the divine and human spirits.

#### II. In the Family Life

In the family we have the natural sphere for the expression of the Christ-life. The progress and development of religion is dependent upon the seed sown in the home; and here it is that we can immediately apply the principles of Christ. "He who honours his parents will honour those of others: he who cares for his own children will care for other people's." Jesus Christ says, "Thou shalt love thy neighbour as thyself,"—how much more then those who have the first claim on us.

The home is the place where the religious teaching of the young must begin. If this is attended to the child grows up unconsciously in the atmosphere of love, and thus his spirit is daily renewed and virtue is developed in a steady, natural and enduring way. At this moment when religious education in the schools is being challenged it is indeed an urgent matter to see that it is well given in the home. If we fail here what is our hope for religion?

#### III. In Wider Relationships

Every human relationship must, for the Christian, be determined according to Christ's way of life. This is an unavoidable implication of our faith. It is utterly impossible to separate religion and daily life. The man who would live the Christ-life must be forever applying his principles to his environment. He must build and he must destroy. He will bring the Christ spirit into each sphere, school, social life, politics, international relations, etc., so that Christ may be seen in these as a real power. He will also seek to overthrow social evils such as opium-seeing these as enemies of Christ to be fought with unswerving determination. As Christ cleansed the temple, so let us cleanse the nation's life.

#### IV. In Witnessing

Seeing Christ's way of life as the goal wherein we may achieve all that is best and worthiest, we shall through life and death hold fast to this faith. "When we ourselves are established we shall establish others: developing our own life we may serve the development of others." As Christians we shall know that to save ourselves is not enough. To all who will attend we bear witness that they also may find the true Source of love and life. It is our family mission to preach the Gospel and to introduce Christ to men. So we shall express our devotion to Christ and serve our country as loyal citizens.

We believe that the needs of this very hour in China may be met as we seek to live the Christ-life and work it out along these lines. We send out this call to our fellow-Christians in the hope that the elders and brethren in Christ, irrespective of racial, sectarian or theological distinction, may join in the one service. Through patient

prayer and unceasing labour we trust this effort may be acceptable to God. Let all who are Christ's followers be up and doing!

Given out at the Fourth Annual Meeting of the National Christian Council of China, 18th October, 1926.

#### NOTE:

We should like to know how we may help you in carrying out the aims herein set forth. Literature, the holding of retreats, the preaching of sermons, Sunday-School lessons, study groups, Biblereading circles, discussions, home to home visitations—and many other methods are of value. Do you want any help in regard to these and other matters?

Any enquiry in regard to this Call should be addressed to Dr. C. Y. Cheng, General Secretary of the N. C. C., 23 Yuen Ming Yuen Road, Shanghai—or to the headquarters of your own Church or Mission or Christian organization from whom further copies can also be obtained.



# Council of Higher Education News Sheet

No. 1

E. H. CRESSY, Editor

November 18, 1926

#### The Development of the Council of Higher Education

In 1915 the Association of Christian Colleges and Universities was established. Sixteen colleges became members and were represented by the president and a delegate chosen from the faculty. The Association held four meetings, the last being in May, 1923.

At that time it was decided to enlarge the Association to include all of those connected with Christian higher educational institutions, and in February, 1924, the China Association for Christian Higher! Education was organized at the meeting at Ginling College, attended by some two huadred delegates from nearly all of the

Christian colleges.

In the meantime the China Educational Commission had drawn up a plan for the organization of the China Christian Educational Association, which included a Council of Higher Education, and as a result, the Council, as at present organized, sustains a dual relationship, on the one hand to the Educational Association, of which it is an administrative branch, and on the other hand, to the Biennial Meeting of the China Association for Christian Higher Education, which it promotes, to which it makes recommendations; and from which it receives recommendations.

The Council, as at present constituted, is made up of three representatives of member institutions and of an additional number coopted.

#### The Development of the Permanent Committee

In June, 1923, representatives of a number of mission boards met to consider the formation of a Permanent Committee for the Coordination and Promotion of Christian Higher Education in China. It was decided to do so if the adherence of two-thirds of the Christian colleges and of the supporting mission, boards could be secured. This was accomplished and the Permanent Committee held its first meeting on October 2, 1925. Extracts from the minutes of this meeting, and from those of the second meeting held on May 6, 1926, are

given later. This committee is made up of representatives of the boards of trustees in North America which are responsible for the conduct of the various Christian colleges and univer sities in China. There are also coopted representatives of certain mission boards.

The object of this committee is sufficiently indicated by the minutes.

#### Cooperation Between the Permanent Committee and the Council

The Association of Christian Colleges and Universities at first, and later the China Association for Christian Higher Education, and the Council of Higher Education are agencies whereby the forces of Christian higher education in China are able to face their problems together and deal with Christian education as a whole. The Permanent Committee in New York is an agency to perform the same services on behalf of the mission boards and the boards of trustees in North America of the various institutions in China.

These two bodies plan to work together in the closest cooperation. A cablegram has been received to the effect that the Permanent Committee has approved the plans worked out by the Council. On October 16th, 1926, a conference was held between Dr. Robert E. Speer, chairman of the Permanent Committee, and representatives of the Council. An account of this appears below.

#### The Task Before the Council

The minutes of the July 15 meeting of the Council of Higher Education contain the plan for working out a correlated program for Christian higher education as a whole. That is the task of the Council for the current year. There is no more important matter before the Christian movement in Citina.

#### Why the News Sheet?

In the work of the Council it is essential that it have the full cooperation of every institution. This means that every faculty member should know and take an interest in what is going on. The work of the Council is of vital concern to each one.

The NEWS SHEET contains the minutes of the Council, beginning with the July meeting. It is being sent to the presidents of the various institutions in sufficient quantity for distribution to all members of the faculty. It is being sent, also, to the secretary of the Permanent Committee in New York for distribution to members of boards of trustees and those concerned among the officers and boards of managers of the various foreign mission boards.

The NEWS SHEET will be as brief as possible. It has no literary ambitions but will be quite informal. Suggestions as to how to make it of the largest usefulness will be welcome. It will be published as occasion may demand.

## Minutes of the Council of Higher Education July 15 to 19, 1926

#### Present

#### Member Institutions:

Peking University
J. L. Stuart.
Yenching Women's College
Miss Sui Wang.
Shantung Christian University
Harold Baline,
Li Tien-lu.
University of Nanking
J. E. Williams,
T. S. Kuo.

Ginling College

Mrs, L. Thurston,
Miss. Phoebe Hoh,
Miss. Mary B. Treudley
(Alternate for
Miss. Spicer).

Soochow University
W. B. Nance,
J. W. Cline.

St. John's University
J.A. Ely, (Alternate
for F. L. H. Pott),
S. H. Chao.

Shanghai College

Victor Hanson, (Alternate for F. J. White) Gordon Poteat (Alternate for C. H. Westbrook).

Hangchow Christian College R.F. Fitch, A. V. Wu, Baen Lee

Fukien Christian University None.

Canton Christian College
J. M. Henry.

F. C. M. Wei, A. M. Sherman.

Yale-in-China

F. L. Chang, H. C. Tsao.

West China Union University
None.

### Other Christian Institutions of College Grade:

Hwa Nan College Ida Belle Lewis.

Lutheran College K. B. Westman.

#### Government or Private Institutions:

Fuh Tan University
T. H. Lee

Hunan-Yale Medical College F. C. Yen.

Coopted:

E. C. Lobenstine

#### Ex-officio:

E. W. Wallace, Sanford Chen, E. H. Cressy

#### Visitors:

W.E. Hoy, N. Gist Gee, Y. S. Tsao.

#### Organization

The following committees were appointed by the Chairman, upon vote of the Council.

Nominations

Li Tien-lu, J. L. Stuart, J. M. Henry, J. E. Williams, Andrew V. Wu, J. A. Ely.

·Ex-officio

E. W. Wallace, E. H. Cressy.

Business and Resolutions

Harold Balme, Sui Wang, W.B. Nance, Ida Belle Lewis, E. C. Lobenstine, Victor Hanson, F. C. M. Wei, J. L. Stuart.

Ex-officio

E. W. Wallace, E. H. Cressy.

#### Coordinated Program and Financial Campaign

Three full days and two threehour sessions of the business committee were spent in discussing the plans of the Permanent Committee for the Coordination and Promotion of Christian Higher Education in China, and the general profilem of a coordinated financial campaign.

It was reported that the field boards of managers of Soochow University and Central China University have voted to cooperate in such a campaign.

It is to he noted that the actions recorded below were unanimous.

34. Voted, that the Council of Higher Education should cooperate with the Permanent' Committee in America for the coordination and promotion of Christian Higher Education in China.

35. Voted, that such joint promotive work and coordinated financial campaign as may be undertaken by the Permanent Committee in North America be based upon a comprehensive and correlated program for Christian Higher Education in China, prepared and approved by this Council.

36. Voted, that after such program has been approved by the Council, institutions which agree to accept the recommendations therein contained, in so far as they affect their own policy, may be included in the joint promotive work and coordinated financial campaign.

37. Voted, that in order to prepare for the drawing up of such a correlated program, a study be made of the relevant facts regarding each of the Christian colleges and universities, including the following:

(a) Constituency of the institution, both in China and in the West.

(b) Geographical location, and relation to Christian and other educational institutions.

(c) Feeders.

(d) Analysis of student body.
(e) Educational program.

(f) Standards at present attained.

(g) Spiritual life of the institution.

(h) Economic efficiency.(i) Any unique features pos-

sessed by the institution.

(i) Resources—actual and potential.

(k) Support and interest of Chinese constituency.

(1) Character and extent of service to,

(i) The Christian Movement,
(ii) The progress of China.
(m) Vocational success of graduates.

(n) Future program and plans.

(o) Attached schools.

(p) Statement of financial needs.

38. Voted, that the secretary of the Council, in ecoperation with a committee consisting of E. W. Wallace, Sanford Chen, Miss Minnie Vautrin, E. J. Anderson and J. A. Ely, be asked to collect the necessary data from the Christian colleges and universities, and to take the responsibility for submitting the same to the Chinese Advisory Committee provided for in Action 40.

39. Voted, that all Christian colleges and universities be urged to give every facility for the supply of the requisite data with the least

possible delay.

40. Voted, that F. C. Yen, Li Tien-lu, F. C. M. Wei and Miss Hoh, together with such other Chinese as they may coopt, constitute a Chinese Advisory Committee to whom the questions contained in the following action shall be presented. It is understood that the names of the coopted members shall be submitted to the Council by correspondence for its approval.

41. Voted, that the Chinese Advisory Committee make a study of the facts to be secured in accordance with action 37, and, in the light of them, advise the Council on such points as the following.

(a) How far are the existing Christian colleges and universities making a contribution of permanent

worth to

(i) The Christian church of China?

(ii) General higher education in China?

(iii) The thought life of the Chinese people?

(b) What are the needs of the Christian church of China in relation to higher education, and how far should these needs be met by Christian institutions?

(c) How far should the present educational program and plans of the existing Christian colleges and universities be modified or changed, and

why?

(d) How does the transfer to Chinese control affect the program?

Chinese control affect the program?

(e) To what extent should a joint promotion campaign on behalf of these institutions be encouraged, and what objectives should be included in such a campaign?

- (f) How far should quantity be sacrificed to quality in the program of Christian higher education; or should such a program include institutions of differing grades?
- To what extent should graduate work be undertaken by the Christian colleges and universities?
- 42. Voted, that the Chinese Advisory Committee, together with the secretary of this Council and the general secretaries of the China Christian Educational Association, be requested to draw up a tentative program for submission to the Council at its next meeting.
- 43. Voted, that we request the executive committee of the China Christian Educational Association to consider and endorse the above plan, and to give their approval of the cooperation of their secretarial staff in this undertaking.
- 44. Voted, that the time of the next meeting be left to the executive committee for decision, with the recommendation that it be the early part of July, 1927.
- 45. Voted, that this plan for securing a correlated program of Christian higher education in China be forwarded to the Permanent Committee in New York, with a request that they will give it their endorse-
- 46. Voted, that we request the secretary to make arrangements, if possible, for a conference between the Chinese Advisory Committee and Dr. Robert E. Speer during his visit to China in the fall.
- 47. Voted, to authorize the secretary of the Council to prepare a budget for the necessary expense entailed in making these studies, and that, as far as possible, such expense be met from the budget of the Council under the China Christian Educational Association; and further, that the Permanent Committee be asked to provide the balance, it being understood that, if necessary, it shall be referred back to the institutions concerned.
- 48. Voted, that in view of this study, we recommend that the next biennial conference of the Association be postponed until the summer of 1928, to meet at Yenching University, at the invitation of the president and faculty.
- 49. Voted, that the actions dealing with the coordinated program and financial campaign, as presented

in mimeographed form and as amended, be unanimously adopted as a whole.

#### General

Government Registration. Dr. Wallace presented an interpretation by the Ministry of Education of Clause 5, in the Regulations for Registration of Christian Schools, as contained in a message from Dr. T. T. Lew, and the following action was

Voted. That the business committee prepare a telegram of greeting and appreciation to Dr. T. T. Lew, as

Grateful appreciation eminent services. Deep sympathy illness, Fervent prayers recovery.

- 51. Voted, to appoint a committee to consider, and make proposals to the Council, the question of interpretation of Chinese culture to the west, by means of studies, pamphlets, books, lectures, etc; to report on what is being done and how far duplication is going on. Committee, Dr. K. B. Westman.
- 52. Voted, that we recommend to colleges and universities that Chinese members give series of lectures to the faculty.

#### Organization

53. Voted, to elect the followng Executive Committee:

North China Harold Balme, (Alternate' Li Tien-lu).

Central China F. C. M. Wei.

Fukien

John Gowdy.

West China

Donald Fay.

East China F. L. Hawks Pott.

South China

Wing Kuang Chung.

Other Christian Institutions Ida Belle Lewis.

Chinese Educators

King Chu.

Coopted Members

E. C. Lobenstine.

Members at large T. S. Kuo, F. C. Yen, William Hung (Alternate J, L. Stuart), Mrs. Lawrence Thurston, W. B. Nance, R. F. Fitch, Frank Lee, (Alternate C. C. Chen), Baen Lee, Miss Sui Wang.

Ex-officio

Chairman and secretary of

- 54. Voted, to elect the following representatives on the Council of Religious Education.
  - T. T. Lew, Walter A. Hearn, W. F. Hummel.

#### Referred to Executive Committee

- 55. Voted, to refer to the Executive Committee the following mat-
- (a) The appointment of a committee on Theological Education.
- (b) The election of memoers to the General Board of the China Christian Educational Association.
- (c) The appointment of a Technical Board on Graduate Work.
- (d) The revision of the Constitution concerning the relations of the Council to the China Association for Christian Higher Education.

E. H. CRESSY Secretary

#### Comment on the Minutes by

#### The Secretary of the Council

The outstanding problem was that of a coordinated program for Christian higher education in China, growing out of the organization of the Permanent Committee for the Coordination and Promotion of Christian Higher Education in China, of which Dr. Eric M. North is secretary. The minutes of the first two meetings of the Permanent Committee were presented, together with a detailed agenda based upon them. All of the colleges were represented except Fukien and West China.

The Council gave three full days to the discussion of this one problem, in addition to two three-hour sessions of the business committee. There was wide diversity of opinion and much lively debate. It is to be noted, however, that the actions taken were adopted unanimnously, and that the whole meeting was characterized by a spirit that would have seemed impossible four years ago.

The plain speaking of members of the Permanent Committee, as represented in the minutes of its second meeting, and the scepticism expressed as to the possibility of institutions out here really getting together, provided a great stimulus.

Action 34. The first question was that raised by the cable of January 25, from Dr. Speer and Dr. North, asking that the representatives of the ten cooperating institutions meet and consider "how the committee could best serve their needs", and concerned the formation of a body in China to cooperate with the Permanent Committee in New York.

The Council first reviewed the situation as to the number of institutions cooperating. The Permanent Committee reported the following ten institutions:

Canton Christian College
Fukien Christian University
Ginling College
Hangchow Christian College
Hwa Nan College
University of Nanking
Peking University
Shantung Christian University
Yale-in-China
Yenching College

Dr. North's letter of June 4 re-ported favorable action by West China. It was reported to the Council that the field boards of managers of Soochow University and Central China University had voted to cooperate. This means therefore that all of the Christian colleges and universities in China will cooperate, with the exception of St. John's and Shanghai College, which are members of the Council, and Lutheran College and Huping College, which are not yet members. None of these institutions has taken adverse action and it seems reasonable to believe that no institution will want to be left out of a movement of this importance and magnitude.

In view of these facts, the Council decided unanimously against the fornation of any other body, and voted that the Council itself should be the body to cooperate with the Permanent Committee. Indeed, as later actions will indicate, this is being made the exclusive work of the Council of Higher Education for the next year, with large cooperation from the whole China Christian Educational Association.

Action 35. Dr. North's letter of February 26 stated that "the real stimulus to our conference here must come from the other side, and I hope

that energetic counsels will prevail. But it is becoming increasingly clear here that for some parts of China no coordinated campaign program can be undertaken, until at least the institutions themselves are more fully coordinated?. This action indicates the Council's agreement with this letter, and that it is taking the matter seriously. It was repeatedly stressed in debate that such a campaign must be a matter of cooperation between the Council at this end and the Permanent Committee in America.

None the less the Council was equally clear that a correlated program for Christian higher education in China could best be prepared here, and should receive the approval of this Council.

Action 36. The Council clearly desired something "with teeth in it", and this action is the result. Nearly a whole day was spent in statements from the various colleges as to their programs and their willingness to modify the same. Nearly a half day in addition was spent in hearing from the Chinese members of the Council. (It was frankly recognized that a correlated program might involve surgical operations. It will be readily understood that this was contemplated with varying degrees of enthusiasm. but there was no institution which did not declare that it would not wish to follow a program which did not receive the sanction of this Council. There is no question but that the Council means business.

Action 37. The first problem is that of securing the hard, cold facts. The Council was clear that generalizations and judgments are not sufficient. It desires not only to secure all the facts, but to make them available to ail, so that those concerned can have access to them as a basis for checking up recommendations which may be made by the Council or any committee as to a correlated program. The list given in this action is not exclusive; it is intended to be general and to be re-worked by the committee entrusted with making the necessary research.

Action 38. The committee provided for in this action is to direct the work of the secretary of the Council in securing the facts, defining the scope of the researches to be conducted, constructing questionaires, and checking statistical work from time to time while in process, as well as in its final form. This is a matter of educational and statistical technique. Dr. Anderson and Miss Vaurrin are the outstand-

ing experts as to educational statistics and the technique of handling them available in this part of China. Dr. Wallace and Mr. Chen bring to the committee their experience as general secretaries of the China Christian Educational Association. Mr. Ely brings to the committee technical and statistical experience as a civil engineer, and administrative experience as dean and acting president of St John's University.

Something of a beginning along this line has already been made by several of us, which will somewhat simplify the problem.

By Dr. E, W. Wallace:

Statistical Report of Christian Colleges and Universities in China. 1925.

Statistical Report and Hand Book, 1926,

By Mr. N. Gist Gee:

Criteria of a Standard College, 1924.

By Mr. E. H. Cressy:

College and University Finance in China, 1924.

The University of London and Christian Higher Education in East China. 1925,

Costs of Christian Higher Education in China. 1926.

Middle School Standards in East China. (In colaboration with Mr. C. C. Chih) 1926.

Announcement of Courses Offered by Christian Colleges in East China, 1926.

The study on Costs of Higher Education was checked up by the meeting of the financial officers of various institutions at the time of the biennial meeting at Shanghai College in February, 1926, and the portion of it dealing with enrollment statistics was checked by the meeting of deans at the same time. Both of these groups made suggestions which are being incorporated in the second study now in preparation.

Action 39. The real difficulty is in getting promptly from the several institutions the necessary information in comparable form. In securing financial statistics, it has been necessary to persuade institutions to change their fiscal years and recast their system of ledger headings. This I

have succeeded in accomplishing in a number of institutions, both in and out of East China.

in all of this work I count a great deal upon personal conferences. I expect to make at least two visits to each of the colleges during the coming year, excepting West China. I feel that it is essential that the institutions understand and approve the methods which we use, so that we can carry them with us step by step in our investigations, rather than spring the finished product upon them.

Action 40. This action places large reponsibility upon the Chinese Advisory Committee. Both in the business committee and in the Council this matter was discussed at great length. Many alternate propositions were made. It was suggested that the institutions be represented, but if all were included we would have a body practically equivalent to the Council itself, and if only a few were represented any thorough-going action might be called in question by those on the outside. Again, it was suggest-ed that foreigners in China not con-nected with Christian colleges be included. But it was found difficult to decide upon persons sufficiently familiar with conditions, and yet sufficiently detached, who could be asked to give the time and take the heavy re-sponsibility involved. Again, it was suggested that specialists be brought from America. It was felt, however, that one or two such persons would be at a disadvantage, owing to the briefness of time possible and lack of familiarity with conditions, and the fact that the majority of the committee would be from China.

this decision are the following.

- this committee are our outstanding Chinese administrators who should soon take the lead in Christian higher education. It seems desirable therefore to secure their judgment in advance as to the program which they must ultimately take the responsibility for carrying out.
- The missionaries connected with Christian higher education have been greatly impressed, both at the biennial meeting at Shanghai College in February last and at the meeting of this Council, with the grasp of their Chinese colleagues, such as those appointed to this committee, and with their ability to see both sides of ques-

tions, and their friendly spirit of cooperation with the missionaries. is axiomatic that their knowledge of things Chinese is far superior, but at the same time they have impressed all with their insistence on keeping our colleges thoroughly Christian. At these two meetings we have actually had Chinese leadership and have not merely been talking about it. This action expresses the conviction that the time has come to give such persons the very great opportunity for leader-ship which the action contemplates.

- (3) The Chinese connected with Christian colleges are not affected, to the same degree as the missionaries, by denominational differences, institutional rivalries, and commitments to their constituencies, both on the mission field and in the home lands. They tend therefore to concentrate on seeking to make our higher educational institutions more effective, and therefore more Chinese and more Christian,
- (4) Two factors are involved, in working out a correlated program, facts and judgments. While the Council reserved to itself the final judgment, it also felt that the judgment of such a group as provided for in this committee would have the more weight from being exclusively Chinese.

Action 41. These are general topics along the broadest possible lines. They are not exclusive and take nothing, for granted except the Christian character of our institutions.

Action 42. After seeuring the facts and a judgment by the Chinese Advisory Committee based upon them, a report will be presented to the Council, which will take the form of Some of the reasons which led to a tentative correlated program. This point was debated both in the business committee and in the Coun-(1) The persons included in nocil. The final conclusion was that the Council could not handle a great mass of unrelated facts and judgments. The matter must be shaped up so that the Council can deal with specific items. It was felt that the best form for presentation to the Council would be that of a tentative correlated program, together with the facts upon which it is based, and the judgments, interpretations and reasons for the same, together with possible alternate solutions.

> It was recognized by all that this placed a heavy responsibility upon the Chinese Advisory Committee and the secretaries, but it was clearly understood that, while the judgment of the

Chinese Advisory committee would have great weight with all concerned, the program must be considered as tentative until adopted by the Council itself, with as much or as little modification as may to the Council seem necessary.

Action 43. The Council is a part of the China Christian Educational Association. The Association is asked to approve and to cooperate to the full ability of its staff.

Action 44. The Council looks forward to completing this work and adopting a correlated program not later than July 1927. The Council anticipated that this meeting would require a long session, and it was urged that members of the Council defer furlough sailings so as to avoid too large a change in personnel.

Action 45. It was repeatedly emphasized that there must be close cooperation between the Permanent Committee in New York and the Council here in China. The whole inatter is therefore put before the Permanent Committee with the request for its endorsement.

Action 46. In accordance with the suggestion of the Permanent Committee arrangements are being made to have the Chinese Advisory Committee and the secretaries confer with Dr. Speer, chairman of the Permanent Committee, so as to secure the point of view of the Permanent Committee in connection with the working out of the program.

Action 47. This study and plan will involve considerable expense; certainly more than can be borne by the budget of the China Christian Educational Association. It is necessary to call upon the Permanent Contmittee for financial assistance,

Action 48. The object of postponing the biennial meeting is that the Council may put its entire effort for the year into the working out of this correlated program.

Action 49. In view of the great importance of these actions, they were presented in mimeographed form, amended and unanimously adopted. I cannot too strongly emphasize what this indicates as to the intention of the Council and all of the institutions concerned to really see the matter

#### Summary of Plan.

The plan worked out in detail in the actions commented on above may be summarized in five steps.

- (1) The secretary of the Council, with the cooperation of the secretaries of the China Christian Educational Association, and under the direction of a committee, is to secure the facts and make thoroughly dependable statistics available so that they may be used by anyone concerned to check the conclusions of the Council or its committees.
- (2) The Chinese Advisory Committee is to study the facts thus made available, and formulate judgments along broad lines as to the best correlated program for the development of Christian higher education in China as a whole.
- (3) The Chinese Advisory Committee, together with the secretary of the Council and the general secretaries of the China Christian Educational Association, are then to draw up.a report applying these judgments in detail. This report is to take the form of a tentative correlated program for submission to the Council.
- (4) The Council of Higher Education is then to meet, modify the tentative program as may be necessary, and adopt it. The Council is merely the representatives of all of the institutions, so that they pass as a group upon the program, each for all and all for each.
- (5) Only institutions which accept for themselves the correlated program as thus adopted may be included in the coordinated financial campaign.

This is a commonsense plan. It calls for the facts, an open mind and the determination to accept the logic of the situation and act accordingly. It can be carried through.

E. H. Cressy, Secretary Council of Higher Education

Shanghai, China. July 23, 1926.

#### Minutes

Executive Committee of the Council of Higher Education

#### Present

North China Harold Balme Central China F. C. M. Wei East China

J. A. Ely (Alternate F. L. H. Pott)

Other Christian Institutions Ida Belle Lewis

Coopted Members
E. C. Lobenstine

Members at large

T. S. Kuo, F. C. Yen, Mrs. Lawrence Thurston, W. B. Nance, R. F. Fitch, Miss Stil Wang

The following actions were taken.

1. Voted, to elect the following officers:

Chairman

Harold Balme

Vice Chariman

Frank Lee

Secretary

E. H. Cressy

- 2. Voted, to appoint a Cabinet which shall advise the secretary and handle routine matters between the meetings of the Executive Committee. This Cabinet to consist of six members and the general secretaries of the China Christian Educational Association, ex-officio.
- 3. Voted, to appoint the following as members of the Cabinet.

F. L. H. Pott, Andrew V. Wu, Frank Lee, W. B. Nance, Mrs. Lawrence Thurston, T. S. Kuo.

- 4. Voted, to refer to the Executive Committee of the China Christian Educational Association the problem of equalizing the cost of attending the Council, as between the nearer and more remote institutions.
- 5. Voted, to appoint the following committee on Theological Education.
  - J. D. MacRae, A. M. Sherman, Jang Fang, J. L. Stuart, Gordon Poteat, T. Z. Koo.
- 6. Voted, to appoint Dr. K. B. Westman a committee of one on a plan for the interpretation of Chinese culture to the west by means of a series of publications.
- 7. Voted, to appoint Dr. J. L. Stuart as a representative of this Council on the General Board of the China Christian Educational Association for the term ending 1929.
- 8. Voted, to approve the publication by the secretary of an occasional news sheet in Chinese and English, for distribution to faculty members, members of boards and others, as the presidents of the several institutions may desire.
- 9. Voted, to authorize the secretary to secure approval of the minutes of the Council and of its committees by correspondence, with the understanding that if members are not heard from in one month from the time of submitting the minutes they shall be understood as approving of them.

E. H. Cressy, Secretary.

# Meeting to Consider the Organization of a Permanent Committee. New York, June, 1923.

#### Extracts from the Minutes

The following action was taken on June 12, 1923, at a meeting of a representative Committee:

Voted, to be the sense of this meeting that a committee should be established representing the Christian higher educational institutions in China, having boards of trustees or directors in the United States and Canada or under the care of North American mission boards, subject to the approval of two-thirds of these boards of directors or trustees and two-thirds of the mission boards cooperating in them.

This committee to be responsible to these boards and to be charged with the duty of arranging for and carrying through a coordinated financial campaign and coordinated promotive work at the home base, in accordance with the first eight suggestions proposed by the committee of three (see below), and under such other plans as the committee may approve; and this committee, further,

To have power to constitute an Advisory Committee of those best able to survey the problems of higher education in China and to counsel it

and the boards of trustees and the cooperating mission boards as to those problems and their wise solution.

### Types of Possible Cooperation in Campaign Work

The following items list possible ways in which the colleges might cooperate in campaign work. Any one of the first seven may be utilized without using the others. The eighth would consist chiefly in the use of the first seven.

- a. Issuance of one or more general documents showing the importance of Christian education in China and existing coordination of forces and place of each school in the plan.
- Issuance of the above with a definite listing of approved financial objectives of all participating.
- c. Advance comparison of campaign plans as to dates, and places, with provision for conference (and arbitration) where conflict or h. overlapping appears.
- d. Advance comparison of listed donors and prospects, with a view to
  - (1) definite exclusive prospects;
  - (2) agreeing as to comparative rights of way; or

- (3) arranging for joint approach by two or more colleges (as may seem likely to be most successful); all with a view to securing the best results for the enterprise viewed as a whole.
- e. Coordination of local committee work in different cities, agreeing, where it seems best, to pull the local committees into federation for coordinated approach (joint approach or separate approach as seems best) to donors; or agreeing to keep the local committees apart.
- f. Assignment of mutually exclusive constituencies for each college, with go-as-you-please campaign within these constituencies, and cooperation in one or another of the ways listed here on common constituencies.
- g. Assignment of definite periods when it will be open season for a given college to hunt in a given section of common constituency.
- n. A coordinated campaign for agreed list of objectives; campaign to be sectioned, distributed, coordinated among the several constituencies in the best way possible for securing the best result for all and each; with such interchange of facilities, personnel lists, literature, etc., as will be most effective for the total result.

- Voted, that there be spread upon the records the actions of the colleges and mission boards in entering into this cooperation.
- 3. Voted, that the following members be elected to the Committee.

Stephen J. Corey, A. E. Armstrong, J. H. Franklin, J. R. Edwards.

- 4. Voted, that the officers be instructed to communicate with the universities represented in China on the Committee, and inform them of the organization of the Committee and of the desire of the Committee to learn how, from the point of view of the universities, the Committee could best serve their needs, it being hoped that the representatives of the cooperating universities could meet at the time that the Association of Colleges meets in February.
- 5. Voted, that the Committee ask the colleges to provide it with data upon the financial and educational programs of the colleges, that it might be fully informed as to the problems before it.
- 6. Voted, that the officers of the Committee be instructed to draft a statement of the sympathetic attitude of the Committee toward the ideals and sound aims of the Chinese people that are expressed in the present patriotic movement.
- 7. Voted, that the secretary be requested to draft and issue, with the approval of the officers, a publicity statement concerning the American colleges in China for the use of the publicity officers of the mission boards and other interested agencies of publicity.

# Permanent Committee for the Coordination and Promotion of Christian Higher Education in China

### First Meeting—October 2, 1925. Members of the Committee:

Canton Christian College C. K. Edmunds

Fukien Christian University
Wm. I. Chamberlain

Ginling College

Miss E. R. Bender

Hangchow Christian College No appointee

Hwa Nan College

Mrs. Charles Spaeth

University of Nanking

R. E. Speer

Peking University
F. H. Warner

Shantung Christian University
G. T. Scott

Yale-in-China
Palmer Bevis

Yenching College Mrs. C. K. Roys

#### Co-opted Members:

Stephen J. Corey A. E. Armstrong J. E. Franklin J. R. Edwards

#### Actions

1. Voted, that record be made of the completion of the work of the Preliminary Committee.

On motion, the following officers were elected, for one year;

Robert E. Speer, Chairman

Miss E.R. Bender, Vice-Chairman

Eric M. North, Secretary-

Treasurer

#### Second Meeting-May 6, 1926.

#### Members of the Committee:

Canton Christian College

C. K. Edmunds
Fukien Christian University

Wm. I. Chamberlain

Ginling College

Miss E. R. Bender

Hangchow Christian College

S. H. Chester

Hwa Nan College
Mrs. Charles Spaeth

University of Nanking R. E. Speer Peking University
F. H. Warner
Shantung Christian University
G. T. Scott

Yale-in-China

Palmer Bevis

Yenching College

Mrs. C. K. Roys

## Co-opted Members:

A. E. Armstrong Stephen J. Corey J. R. Edwards J. H. Franklin

An extended discussion followed, after which it was agreed that the secretary should shape for the minutes a summary of the points covered which, when approved by the officers of the Committee, should be recorded and the minutes sent to the college presidents and to Mr. Cressy as expressing the opinion of the Committee.

# Summary of Discussion

The Committee noted the desire of the Council of Higher Education to discuss the possibilities of a joint campaign for all the colleges in China. The Committee felt that basically, as composed of Christian people concerned with higher education, it should regard the problems involved from the broad point of view of the church, the welfare of China, and the Christian program as a whole, and not simply as representatives of individual institutions. Nevertheless, in view of the fact that several of the institutions coming within the scope of such considerations do not have representatives on the Committee, the Committee felt that it was impossible for it properly to consider or undertake any practical action that would affect the coileges not represented. Of course, should such representatives be appointed, as the Committee hopes they will be, this barrier to comprehensive study of the situation by home base interests would be removed.

Another judgment quite generally expressed in the Committee was that a joint campaign for sixteen institutions with their programs and policies as little coordinated as they are now would be impossible of success. A considerable proportion of the donations to such a campaign would have to be secured from large foundations which would seek assurances that the work of the institutions as an entire group was not overlapping, not competitive, and that the perpetuating of the programs of these institutions as

they stand was a sound educational policy. The Committee does not feel that this can be demonstrated at present.

The Committee records again three basic actions taken by the conference of representatives of fourteen colleges in June, 1923, which authorized the organization of the Permanent Committee,

"Voted, to adopt as a basic principle the statement in the Committee's report which reads as follows: 'Coordinated financial cultivation should be based on coordinated financial program and policy in all major matters, requiring in turn coordinated plans of institutional development based on the educational responsibility and opportunity of each.'

"Voted, that recognizing the purpose and plan for coordination in higher educational work in China, as expressed in the Association of Colleges and Universities, and other cooperative agencies and councils, it is the sense of this meeting that coordination of the several boards and agencies in this country related to the higher educational work in China for the promotion of such work in China is desirable.

"Voted, that for the present, the consideration of the question of coordination in financial cultivation, program and policy and in plans of institutional development be limited to the field of higher education (above middle school) and that this is without prejudice to possible truture extension of the field."

The implications of the first of these actions were more fully worked out in a report presented to the conference of June, 1923, by a sub-committee. This report was again referred to in the discussion, and is attached to these minutes for information.

As to the problem of coordination of the programs of the colleges in China, the Committee as a whole seemed to feel that little real progress had been made. That there was a spirit of cooperation and an effort to shape common standards for admission, etc., was agreed, but this could still be true of colleges which were crowding each other. The chairman said that he felt in looking for a coordinated program he was hoping against hope, and that when the China Educational Commission failed to have any more effect than it did, it seemed to him the doom of any results

from a coordinating committee in this country, for the Commission was on the field and in a better position than any committee in this country could be. He nevertheless felt that the Committee should leave no stone unturned in the effort to meet the problems assigned to it, and he still held the hope that a reasonably unified and cooperative effort might be made.

Other points were made on this topic. Query was raised whether colleges in China through their executive officers would ever develop a well coordinated program, whether their commitments to their own institutions would not make this an impossible hope, and whether this did not indicate that a tentative program of coordination might be worked out by them which would go as far as they were able to agree, and that this might then be referred back here to be carried further.

On the other hand, doubt was expressed as to whether the colleges would accept any arbitration of the program that might be made here. It was also emphasized that coordination should be sought, not only for the sake of promotion and extension, but for possible restriction; the American and the Chinese churches cannot support the uncontrolled development of institutions. Moreover, the support of these institutions from America should not reach the point of having no financial problems left when the Chinese direction of the institutions becomes complete. The Committee expressed the desire to know what the judgment of Chinese educational leaders was on some of these matters.

The members of the Committee reported briefly as to the financial problems before their respective institutions. In addition to this the following items were noted as to campaign work in the United States:

Canton Christian College has added to its normal work an intensive campaign for a large amount;

Yali is carrying on its usual program;

Peking University has two men

West China Union University has recently appointed a campaign executive;

Yenching Woman's College, Shantung Christian University, The University of Nanking are each seeking financial secretaries.

In considering the American constituencies of the China colleges, it was noted that the colleges fell into four classes: (1) those without connection with church constituencies; (2) those related to a single denominational consituency; (3) those related to two denominations of the same family; (4) those related to three or more denominations of distinctly different origin and history. A question was raised as to the bearing of this upon the possibility of grouping for promotional purposes.

The Committee felt that the points in this discussion should be re-ported to the Council of Higher

Education and that their response to them should be sought. The chairman, Dr. Speer, was requested to look fully into these matters during his trip to China this autumn.

# Cable From Permanent Committee

New York, October 6, 1926. Referring to your letter of July 23, would say, plans for proposed action approved. Financing cannot be decided till estimates have been seen. Eric North.

# Conference with Dr. Robert E. Speer October 16, 1926

### Personnel.

Council of Higher Education Li Tien-Lu, Miss Phoebe Ho.

Conference of Chinese Leaders David Yui.

China Christian Educational Association

Sanford Chen, E. W, Wallace.

General

T. T. Lew, Frank Lee, E. C. Lobenstine.

Secretary of Council of Higher Education

E. H. Cressy.

# Statement by Dr. Speer.

For twenty years an effort has been under way to coordinate higher educational work on the mission field. It originated with men who were trying to carry on financial campaigns for the different institutions. present they are finding this far more difficult than it has ever been in the past. They decided to talk the thing over and see if something better could not be devised. The reasons for this difficulty are as follows.

1. Multiplication of competitive effort. Not only competitive solicitation for missionary effort, but also for institutions at home. Also calls from other mission fields. It is easier to get money for buildings or equipment. The greatest need is for endowment funds that will enable the institutions to carry on the work they have launched. There is not so much appeal to givers in the case of endowment funds.

3. The situation is very much more difficult because of conditions in China; the anti-foreign movement, the anti-Christian movement, the present war situation. The report that one province in China can raise \$50,000,000 in a year for military purposes; immense wealth being squandered in military activities.

In some sections of the country there is the opinion that China no longer desires help. All the more do the people who lament these con-ditions need help. If all the complications here might precipitate themselves, it might be just the hour to enlist the sympathies of those at home to give assistance. All the institutions' are, or are intending to press along this line. One difficulty is that all such appeals concentrate in certain parts of the country (United States), and these are being worked over and over again. There is an immense field in other parts of the country where wealth is waiting to be put to use. If large sums are to be raised, large amounts will have to be drawn from foundations. There is no hope for anything for individual schemes. Such an effort will involve the following:

1. A real coordination of our educational work in China. It has been generally believed at home that nothing has been done by higher educational institutions in China along the lines of the recommendations of the Educational Commission.

2. A statement will be necessary that will stand any criticisms or tests that may be applied to it. It should be a statement of what is wanted, given in dollars; no padding, but hard realities. There are a number of institutions that depend on more than a single board or constituency at home. These boards must have some sort of coordination.

There must be a clear and courageous correlation of our program and aims here in China.

Li Tien-Lu.

As to a correlated program. As Chinese educators, I think we would be ready for any constructive sug-gestions. Whether schools would be called upon to trim their sails or expand, the Chinese would be ready to follow the suggested lines. The most difficult question is whether the time has come for the home boards to leave these institutions as they are, without expanding them, or to bring them to a higher standard of effi-ciency. If they are left in their present condition the competition with government institutions will crowd the Christian institutions out of existence, or make their influence negligible. Sanford Chen.

Government educators believe that Christian education would contribute more if it were correlated. It is worth while for us to study the problem of Christian higher education with reference to coordination. The Peking Union Medical College is an example of correlated efficiency.

E. W. Wallace.
The policy of each one of our present seventeen Christian colleges might be that it is to be brought up to the standard of the highest, as to size and equipment.

Dr. Speer.
There is no possibility of getting support at home for a program which rests on that basis. The view likely to be taken is, what colleges shall be junior colleges, what senior, what agricultural, etc.

E. H. Cressy What is the scale? How are the people at home thinking of it?

Dr. Specr.
Nobody has in mind an Inter-church World Movement for China. I have not heard any intimation of a certain sum of money. Anything like \$50,000,000 is purely chimerical. If some of the institutions are to be closed up their resources would be available for the others.

E. W. Wallace.

The denominational schools are often the smaller ones. How can we maintain interest of the denominations if their institutions are closed? Dr. Speer. .

Some boards at home might want to maintain an institution because of its missionary or evangelistic aspect.

E. H. Cressy.

The basis of standardization which we are following here is along the lines of such studies at home. Should this be pushed through before next summer?

Dr Speer.

David Yui.

The sooner the better. What is the Chinese church likely to consider its functions to be in the future with regard to education, hospitals, etc.? The Roman Catholic and Lutheran churches believe in gathering everything under the aegis of the church. Other denominations limit the church activities only to forms of worship. Is the church of Christ in China likely to take either one of these extremes, or will it take a middle course? What functions is it likely to regard as its responsibility?

I think this question has not been idered in just this way. The considered in just this way. thought that is uppermost in the minds of Chinese Christians is, how can we make the church in China a Chinese Christian church, and gradually assume responsibilty, for the different institutions which have been going, on as a part of the church? How to so enlighten all Chinese Christians as to unite them into one church, not Lutheran, not Methodist, not any denomination, but one Christian church? They will not confine them-selves only to acts of worship, but they will also take over the schools, the hospitals, and other agencies which have been going on as a part of the church.

Dr. Speer.

There is a new conception of the Christian church; that it does not need a body. In Chine it may take, a new form of a general sympathetic attitude of, mind and opinion that is not collected into any definite congregation. Yet the church must have cells. Biology does not know of any or-gariism not made up of cells. The weakest point is the lack of autonomous, self-dependent cells of the church. We must set in the fore-ground the necessity first of getting a church, without bothering too much as to how that church may function ten or twenty years from now. In an ideal Christian State, the church does not need to have special institutions. But an ideal State does net yet exist.

David Yui.

So far as higher education is concerned, I have no doubt that the Christian church will want to support

these institutions and carry them on, for the Chinese do not believe in government education only, but also in private institutions. I have no doubt that in the course of time these institutions will be supported by the Christian church.

E. H. Cressy.

As to scale, have we too much in the way of higher education? David Yui.

I do not think there can be too much, or too high a standard.

E. H. Cressy.

Is this kind of a campaign bringing in too much money and making the colleges out of scale for the Chinese to handle them?

David Yui.

I do not think so. Can China take over such an institution as the Peking Union Medical College? Not now, But China will not always remain as she is today, and when settled conditions come, China is able to carry on all these obligations.

Li Tien-Lu.

The present program is that of bringing China to Christ. There will be a new program when the Chinese themselves will have propagating churches. Education should be a strong factor in carrying out the first program, and also the second. In each of these periods education will be a strong agency in accomplishing this end:

E. W. Wallace. Is it likely that in the development of the educational system of China in the future, large place will be given to private administration?

Frank Lee.

Even if we have strong national institutions, there is plently of room for Christian institutions to continue their work.

David Yui.

At present there are three classes; government, private and foreign. In the years to come the three will be reduced to two; government and private. Included under private we shall hope there will still be the Christian institutions.

Frank Lee.

The tendancy is not to exclude private institutions, but to exclude foreign controlled institutions.

E. H. Cressy!

Some Christian institutions fall below the academie standards but have other services to render. Will it be felt that such services can replace high education standards?

The News Sheet of the Council of Higher Education of the China Christian Educational

Association

Editor E. H. CRESSY

Secretary of the Council Published occasionally for private distribution to those concerned. 23 YUEN MING YUEN ROAD

SHANGHAI, CHINA

Dr. Speer.

The group at home are inclined to favor a high standard of education.

E. H. Cressy.

Does the program, as outlined by the Council of Higher Education, meet with your approval?

Dr. Speer.

Yes. No suggestions to offer.

E. H. Cressy.

Does the Permanent Committee expect to re-work the whole thing, or will they accept the program as outlined out here?

Dr. Speer.

If there is any extensive revision it would have to come back here. It is a joint responsibility in which the people out here who are giving their lives to the work have the major voice. The dominant judgment isother judgment on the field. The ultimate responsibility must be with the committee at home.

E. II. Cressy.

Time factor: It will probably be another year or two before it goes through the various committees liere and at home.

Dr. Speer.

Go ahead as fast as possible. College boards at home will be raising money during the interim. It is a big undertaking. He is a bold man who attempts to predlet the future. Go ahead in the conviction that: what is right is possible.

# The Monthly Bulletin

o f

Nantao Christian Institute

November 20th, 1926



Published by

NANTAO CHRISTIAN INSTITUTE

GREAT EAST GATE

SHANGHAI, CHINA

edited by DAVID D. L. CHOW

### THE BOYS' CLUB

1. The rapidly growing spirit of the Boys' Club has made it a necessity to have a central organization of the boys themselves—which is now called the Teams Council—thru which the general activities and promotions are to be directed. The organization is represented as follows:

Chairman ......S. S. Chow, student of Sun Yu School.

Vice Chairman...T. P. Chu, student of Commercial School.

Secretary ......K. S. Chen, student of Wei Tson School.

Treasurer......G. C. Sun, student of Yoh Dzien School.

Managers ......Z. S. Chao and V. Y.
Shieb of Nantao Institute.

- 2. The Dramatic Group, composed of about twenty small boys and directed by Mr. Wu, is practicing hard on every Thursday at 4 p.m. An unusual interest has been cultivated among the boys and a good feeling expressed every time they met. It greatly pleased our guests at its first exhibition weeks ago. Be sure it will have a much better show next time!
- 3. A remarkable Ping Pong Ball contest was held on the 20th of October. The contestants were twenty-nine in number, the two winners of the long serious battles were awarded with prize. They are Mr. C. C. Sun, a student of Yoh Dzien School, and Mr. Loh Ts-Tsao. Mr. Lee, our secretary, has had these two winners' pictures taken.
- 4. It is a great misfortune that hundreds of young, pure-hearted boys and girls should be thrown into the crowding streets here in Nantao, missing the opportunities that they might otherwise have in a well organized town. Every body would say that Nantao lacks playgrounds. Seeing this defect, we have recently engaged in

our small yet serviceable courtyard a number of boys and girls to play from 4-6 p.m. daily under the direction of Mr. Lee, our capable boys worker. Our new gym., it is expected, will not only serve such a purpose of making people more healthy and strong, but also will do larger service in the production of vigerous men for the future China.

5. There is to be a big social meeting next Saturday, the 20th instant. The Boys' Club is now preparing for an elaborate program. It will include plays by the Dramatic Club, singings, story-tellings, speeches by small school boys and girls, and so on.

### THE BASKETBALL TEAMS

The newly organized Basketball Teams are practicing hard everyday after 4 p.m. Their entrestness and interest has produced great improvement in a very short time. Sooner or later, they will be ready to have friendly games with other school teams. See if they don't win!

# THE VACCINATION CAMPAIGN BY THE HEALTH STATION

In the vaccination campaigns of the past five years, about 30,000 people have been benefitted. Above all, however, this very act has arosed the attention of the majority of people around us to see the importance of it; and they are now ready to act voluntarily as substitutes. Just now the Health Station, thru the introduction of the Institute, takes over the opportunity to inoculate in the eight different Institutions or Hospitals in which our former campaigns were held. Our clinic is working hard to help them.

# NEW BUILDING IN PROCESS OF CONSTRUCTION!

The new building for Nautao Christian Institute has been 'in the building' for a month though not a brick of the old building has been torn down or a bag of cement purchased for the new work. As a real a part of the huilding program as the actual construction with materials is the work done in the Architects offices and Mr. Gunn our architect has been spending long hours drawing up plans and specifications for the Contractors who will break ground not later than the 25th of January.

Many of us have asked the huilding committee what the new building will look like and their answer is always, "It will be the acme of perfection in heauty utility and economy." The committe has spent long hours and days in consideration of the plans and the huilding really promises everything in the three attributes enumerated above. However, the committee does say that it will consist of three units. One unit will be a two story huilding for the clinic on the site of the present clinic. This will he directly connected with the second unit, the main huilding itself, which will be a fonr story huilding of about the same dimensions as the present building. The other unit will he a two and a half story huilding especially made to house the gymnasium and auditorium. In this last named unit room will be found for the men's offices and the hov's work.

Pictures of the new edifice will he on all the campaign material which will he distributed to you all soon.

### NEWS FROM WOMAN'S DEPARTMENT

- 1. Baths for habies among the poor of our community in the cold winter months is almost impossible. The mothers of the wealthy or liesure class do it themselves; but how is it with the poor, husily engaged mothers? Our nurse has invited 15-20 small babies to her clean, well-temperatured tub in each of the past three Wednesday afternoons. Besides, the clinic has to care for an average of twenty sick people everyday.
- 2. The Girls' Club—The Girl's Free School students meet once every week. Discussions of any sort pertaining to girls'

duty, and play are two chief activities now on program. The next two weeks, the subject for discussion will he confined to "How girls should serve at home, in school, and in society." Plays are of two kinds: individual plays and group plays. Ahout sixty girls have heen admitted as members of the Club.

- 3. The sewing class is well provided with all necessary equipement, such as, heautifully colored threads, pins of many kinds, attractive cloths, etc.,—these are all contributed by the students of Mary Farnham school. The class meets on Saturday afternoons, and the girls are given chance to practice sewing and embroidering. We thank those friends who have made possible for this important training to our girls.
- 4. That Boys and girls, should have directed plays is just as important and necessary as they should have good, proper foods. So Miss Sung is filling this need by her able work in the kindergarten.

### THE DRAMATIC CLUB.

In years past the entertainments of this Club have attracted great crowds and has earned well mented praise for its many exhibitions. It has several times been invited to prominent social getherings and big concerts. But, owing to the lack of funds it has been neglected this term. However, we hope that after our new buildings have been put up, we will be able to help it to develop and to grow more rapidly and splendidly.

### SERVICES OF WORSHIP

Sunday is a full day at the Institute with its four services in addition to the regular morning worship. There is the Preaching Service for laborers in the morning, the afternoon Sunday school, the late afternoon Student Service, and the Vesper Gospel Meeting.

The afteruoon services of this month were addressed by Dr. Lowrie, Mr. T. Y. Chang, Mr. V. Chen, and the Rev. M. Wu. A message from such men means much in the life of the students in these days of nurest and doubt.

The Vesper Service serves a different but a most interested group who number fifty souls or more. Oct 31st Mr. Woo Chin-ynn spoke of "Christ as a doctor. The next week Mr. Woo Lay telked of "Christ as a hard worker", and last Sunday night, Mr. David D. L. Chow discussed "Christ as a social worker". In addition to these outstanding speeches, Mr. K.I. Wang has these meetings in charge and occassionally brings the message of the evening.

# FINANCIAL CAMPAIGN DECEMBER 1 to 29

At last we are going to have our campaign and it will be bigger and better than ever for we will have the excitement of raising ten thousand dollars extra for the new building in addition to our regular membership campaign for five thousand dollars.

Plans are all ready made for the start of the campaign the Evening of December 1st but the Campaign Committee will not tell of all the rousing times it promises until the special campaign number of the Bulletin in December. Rumor bas it though that ten speedy teams representing ten provinces will race in a great track meet for the privilege of raising \$1,500 a-piece in a four lap race of a total of 1,500 yards. Each team will run four laps of 375 yards per lap by raising \$375 a week.

The women have entered three teams and promise to give the men a great run for their money. Women are doing big things these day in all branches of athletics so who knows but that they will easily beat the men? They have always made such splendid showings in the campaigns.

# A SUMMARY OF DR. ROBERT E. SPEER'S SPEECH.

By DAVID D. L. CHOW.

Every body can see that there is something wrong with the world. War, poverty, ignorance, and all have made it worse and worse. Doctors would say that the world is sick, and that it needs some remedy to cure it. But how are we to cure it? That is a question of vital significance! Never at a loss, however, there are people trying to cure it; but instead of making it better, they have made it worse.

People said in the past as well as at present that this world disease could be cured by war. China, for example, is at present a strong believer of this bewildering statement. Some think that war or the endless taking of lives is the only way by which the poor situations of China can be remedied. What a more pitiful situation there is now than there was ten or twenty years ago! China's richness and prosperity, that she might have by now, are naught.

A few years ago, the European worldtried the same remedy which resulted in the Great War. As it has been approximately estimated, this war cost ten million young men's life, the best lives that cur, Lord in Heaven created. All treasures that could be used to establish schools and hospitals, to build roads, and to suffice world peace and human welfare, have been taken away and used abusingly. What good did it give to the world? It has given us nothing in return but the mountain-like piles of dead, the many wrecked pieces of gaint military ships and machinery, and in all a dreadful and lamenting atmosphere to each household of every town and city. The materal things destroyed we can hardly name and count. Humanity is weakened by it. Sometimes war is regarded as one of the necessary fibres of a nation, but we know, now, that it destroys everything. Therefore, if people say that war can onre this world's disease; we answer, it is not true, because it has made the world worse.

Poverty to some people is a striking factor that causes this world disease to spread. They would try to adjust the unevenly shared economic conditions of the world thinking that, hy so doing, they will he able to wipe off the spotted injustice and inequality which give way to the possibility of class struggling and civil war. They think that to get rid of these economic wrongs is, therefore, to cure the disease. But we may ask how can it he possible to help the poor simply by giving them food to eat and clothes to wear? Much of the evils in the world is due to the uneven and unjust distribution of wealth. Siam is a country of favorable climate, every man and woman can have an acre or two productive rice fields and easily feed themselves. And yet, the people in Siam are not happy at all, because they, as soon as they get time, hegin to gamble, to drink, to smoke opium, and to do all kinds of unnecessary and harmful things. moral and intellectual integrity is broken off. Economically, we can not, therefore, heal this disease. If China should think that way, she will, in the end, be wrong.

Still many other people think that the real sickness is in the mind; and to cure it they should try to enlighten the people. Now it is true that every nation must have schools and education. And those men, who educate the young, are doing well everywhere. But only schools or education can not help the nation.

There are nations trying to get their citizens all educated. Japan, for instance, is fast hecoming the hest educated nation in the world, even Germany can not now stand on the same level with her. But has her sickness heen cured? The Philip-

pine Islands have at present a marvelous school system. Their huildings for school children are scientifically and magnificently The educational methods are the But has her sickness heen cured? hest. Education is good for men and individuals, hut is not a guarantee of morality and strong hody. It is often those, who have had a little education, do the most injury to the world. Education, wealth, and war can not cure the world's disease. Treating the world disease that way is like treating a man's sickness at his skin. The remedy of it must go down to the very heart. This is why Christians believe that Christ is the Saviour of man, who can heal every kind of disease; for Christ changes the heart.

A few years ago, a friend in Africa had a disease. He had to go to America for healing; hecause no doctor in Africa could diagnose it. The doctor in New York, after a few days study, found many evil disease germs in his blood. He said: "To treat this disease, we have to find the enemies of its germs to fight against and kill them." So, he poured into the sickman's blood thousands of other germs that would fight the evil disease germs. And they proved to be just what was necessary. As a result, the good germs survived, while the evil ones were killed and perished.

Now, this is just what Jesus Christ was trying to do. He said: "I am the Light. I come to help or serve and not to he served. Live an aboundant life." We know what is wrong in the world. And we do know how to help it and make it hetter. So, if you young men and women want to cure the sickness in your heart or that of others, you must follow Jesus Christ and His words. The real disease of the world is sin, and the only enre of it is Christ, the Saviour of all men and women.

『哈哈,這一個爽快的遨遊呵!』她大笑了一屋字;上岸不多幾步,門口已在眼前了。

把我的手很用力牽了一牽。——聽,誰在叫我?『哈哈,這一個爽快的遨遊呵!』她大笑了一下,

# 金面

了。我霎着眼睛應道:『說你的夢話!』 一個身,拉下了壓在面上的被頭,就有陽光刺激着我的耳膜,把我迷離的心境暫從惘然中引了出來。翻了個嬌脆的呼喚盪漾在淸晨的空氣中,微微的敲動了我個嬌脆的呼喚盪漾在淸晨的空氣中,微微的敲動了我

在那裏嘻笑・一對白鴿飛在岸邊,撲的一聲,躲身在雞,與隔河的同類互相酬答;水是柔和地流着,羣鴨唱着,天國的消息可以從牠嘴裏聽出來・這裏的老雄些煩惱的鳥雀們,在金雨中活潑的飛躍着,流利的歌些煩惱的鳥雀們,在金雨中活潑的飛躍着,流利的歌又是一天了・風是更冷了,我打了一個寒噤・沒有一又是一天了・風是更冷了,我打了一個寒噤・沒有一天來,阿像昨晚的天仙把百寶箱打翻了?』

,這樣的灌注着我・・枯草裏的一隻蝦蟆嚇的跳到水中去了・大自然的趣味

?』 記了・ 你上午去還是下午去? 我們去釣一會魚好麼一 『嘻,你呆住了! 快下來洗臉罷,鐘剛才打了七

這樣我又開始一天的新工作了・『我就下來・』『我就下來・』『我就下來・』『我就下來・』



我 , 這般連說 你辜負了這良好的清夜了!」萍妹用手推醒 了幾句・睜開眼簾就覺得有 淡淡 雅趣 的 月光

着我,且把我的寢室也都充滿了幽然的 我們同到外邊去走走罷·」她說

風 的謳歌·遙遙地可以望見睡着的高山,我向牠呼 聲,那裏會似有人依樣的 踏着樹影 『好的!』剛說完,我們已徐步在一個茂盛的 》, 呼吸着清絕的空氣, 仰聽着枝葉間 回答。 林

我們到山巓上去就好了·」她說 •

衣角 足在峻險的山岩上也不覺怕 山下的一切 她樂的笑了 ,大可頌讚的宇宙萬彙 ,二個人頓時輕飄了起來,一忽兒已站在山巓上 『我們不是可以飛去麼?』我說着就拖 ,——呀,沒有一些俗氣,沒有一些粗暴 起來 • 我們仰觀着空際的天象,俯看着 ,我可以跪拜! • 她掠着雲鬢 , 住了她 吹着口笛 我們雖登

你吹的是對全能者底讚美之歌麼?你唱罷,我 來!」我說

手足同時像就要跳起舞來·

幽谷 歌的聲音擾着 『正是,你就和在 • 一靜謐的月光,婉轉的調兒激響着遠 走出月宮傾聽了,她的 一起罷 ·」她答後就 靈光熊熊地 唱了

更是光明

我 吹上了遙遠的天庭。 輕風喲,你帶着牠吹,吹, 一個讚美全能者底聲音; 心裏就要飛迸

**牠要不住的** 衝響了無數白 讚美底聲音喲 F ,你盪 玉的天柱; 輸 ,盪 ,

盪滿了光耀的 一。你聽 , 何 處 有流 高處・・・・・・ 水琤琮着?』 她猛然聽見了什

麼,止了歌唱問 不是在那邊麼?你看,那不是條奔湧着的 河 流

麼? 『哦,豪放啊!我們到河濱去!』

我們到河濱

去!」

懷的波浪!全能者喲哦,你的 望的地方了。呀,偉大的波浪,勇猛的浪浪 『去罷!」我們只有輕輕的一跳罷 哦,豪放啊! 工作的浩大喲! ,便已到了所希 ,開

怎麼的迅速喲,我們濛濛昧昧的,覺得已見了自己的 ,在水面上是比走在地上柔軟得多了·汹湧的潮水是 『我們就踏波浪囘家罷·』 『也許比乘雲更有味些・』我說着便偕了 殈 走下岸

笑容糾 那麼・・・・ 火,動搖在這微微的邪風中·『讓牠熄罷 中, 我是有些恐慌起來了·屋外雨聲轉强了 我亂絲般往事的後悔;來日的 到一條自然的出路 , 我全身都醉 , 调在不一 ,一些垂憐的 可測摸的 思緒 一點希望之 救援 中・ 哦 漬

天才, 敲更的餘音仍然沒有全滅 像是蘊含着無盡止的難過·「小兄弟,你要涵 滯着眼睛對我看了一看就垂下頭去,『你當不忘記我 前程上 的話罷,你是大可造就的青年,無上的 我三年前從軍革命的三哥呵·他滿臉湧上了愁容 惡劣的環境 扉又響了; 啊, 又有誰 到處可以把你的希望泯滅! • 出來购?哦,是他 心絃的 使命還 10 響罷 在的 證養你的

了他 戰便 句時,他 站了起了·這真使我詫異呵 怎麼會在這裏呢?你還在 , 三哥呵!我是依然故我 哥 日在一 但是 7 呵, 便在笑中隱下了。 了性命,這是多麼斷人心腸的喲 ,皺起臉來對我笑了一笑,但是 你當隱健地達到成 他的魂一定還活潑 館裏對我說 ,請你放 功 的 間 的 (他爲主義離 他聽了前牛句 生存着 呵 至今尚 !」我說 這句話是 心 罷 • 八人間 在 丁家裏 『你 , 我說 着從橙 , 苒 在 一只是 沒有 後半 , 更

微了 零・ 前 的 呀 ,夜深得很了 尾 個反的笑和 韻 ,終於消 ,翰,我是十分的疲乏了 没了, 個正 一的笑 屋 八相合 的 聲 着化了一 RR 的

個

# 薔薇夢

陶然直欲見天機**丿\*\*\*\*** 夢似楊花千里飛; 夢似楊花千里飛;

把我靈 娘 呀 塵界的 的慈 , 你 魂引向 手常緊緊的把我 再 幽靜: 魔擾太苦 甜 蜜的 地吟 幻夢 起我 抱裹 中飄 幼 的睡歌 舞

枯索的 走疲了崎 化般快 靈 魂的 真我喲 累物 樂自 岫 平的 若的常在薔薇夢裏飛 不着迹的 , 急要一喝天國 世 路 頓 時 消 腐 的 甘 , 度

壯美的 麗的當空;繁星閃閃 秋 雨 夜 不 倒 色替 知 在 何 床 代了可怕的 時才停止 睡 地彷 着了, 的 彿搖 天容 , 鳥雲向 這是多麼爽 • 滿滿的 動着萬點 河 周 快 皓 也 明 月 散 的 事 掛 開 在悠 討厭

的新生 安置在幸福的磐石上・甚望能努力的宣傳這個 成全了偉大的願望! 一命;他能把你自身潔淨,羣衆潔淨,把全世界 ,以致

# □中國的國民性及其社會思想

中國人自有文化以來,自始到終,從沒有把國家態做人類的一個最高 組織制度,下起總攻擊來,祗想去掉舊生命來換新生命,這也是目下肚會的思想,非常的發達,自然想要向從來的國民性,對現時的社會 團體,古來的政治論,都常把全人類做對象,真正的目的,是在平天 的狀況。 思想,當然要使從來的國民性,頻頻搖動起來。現在哲學的思觀以及 進來了;英國的自由主義及社會主義,俄國的虛無主義及多數派主義 ,都一齊容受,做了中國的社會思想的內容。旣然攙進了許多外來的 ,到了近幾十年來,受了環境的影響,外國思想,已經是潮水似的湧 國家不過和家族一樣,同是組成「天下」的一個階段罷了。但是

說

# 碎了的古瓦瓶 小

如漚

秋雨更聲

瀟的只是落,落,落·一切的 敲着破舊的更鑼·一會兒,哦,更夫已走遠了吧,震 聲浪,繼續着振盪在陰悶的空氣中;一聲二聲,還夾 一般的寂寥一呀,已是二更了:聽罷,碎竹筒擊打的 宇宙深沉在悽厲的黑暗裏 一切,索然的幽哀 ,連綿不斷的秋雨 ,瀟 , 死

人肺腑的,「哭哭」的響音逐漸細微,細微, 去了。——只是悲凉的餘音裊裊,還雜着淅淅的 顫,繚繞着空洞洞的耳邊,打着我嫩弱的 心扉 細微 而聲抖

了無限的慘悽!

的人間,離了驅殼到那鳥有之國去了。 當時在明媚的杭州, ,哦,已是三年前了,他的孤魂便解脱了這行尸走肉 心犀開處 , 過世了的知友隱敏悄悄地走 他是個廟裏的年輕當家· 了出來• 一屈指

, 往後便不住的朝我笑開着臉 『老友呵!』他嘴唇動了一動,彷彿這般對我說

着很喜歡的迎上去,但是衝了一個空,他在這笑的印 是笑我努力着的野心和狂想,是笑我還不覺悟脚底上 笑我;哦,這此罵還凶的笑,像劍般刺人的笑 象中,什麼都消掉了·這也許是他靈魂的顯現 被荆棘傷了的血痕! 斷腸裂身的笑,呀,是笑我惘然地在生命路上競走 我心潮的浮沉·一些沒有錯,他是活活的 『你還在凡俗中啦一啊,我們是 我翻開詩人S. T. Coleridge的詩,我 久違了!』 ,叫人 , 這也

word, or sigh, or fear. unimpassioned grief, Which finds no natural outlet, A grief without a pang, void, dark and drear, A stifled, drowsy, no relief, In

窒塞的,催眠的 個還不致暴痛 ,濛昧的 ,空極 音黑. ,悽絕的憂怨

,

濟狀 鼎鼎 可 識 的 病 法 鄙 都 在 前 有 的 , 賭博 的 都 也 那 富的 的 職 晠 出 富 所 有 這個 裹已實踐了 托 地 不 爾 司 HI4 產 A 不 不 會 這 和 公要占其大华 7 元 一定是好 種煙 斯泰說 能 良 去 , U 一謬誤 有 經 , 非 加 到 濟的 料 , , 什 但 先 我 清 年四 想得 入 麼 的 竟 有 一光是 了社 把 地 思 佈 ·可是據我觀察所得 好 成 :『世上最好的是能自食其力・』這 1季大 最 到 這 效 想 置 會黨 個 的 有 個 大 , 果 地也 他們 , , 且 大患 的 牠 看 E 可不 穿有食是否可 • 幾年前 全 必大錯 的 依 好 禍 得見 得 叫 • 錢的 危險 社 我也 的 · 地成 愁衣食的 會 朋 除 友 在 調 未嘗不以 主 特 \_\_ 5 實 行 在 個輕弱不 暹 查 錯 要手段了 , 因之也 以 ,他們 渦 邏 示 所 那 日子 補 地 是 得 裏 戰 倡 爲 作 救 争 , 棄掉 這 當今 堪 說 越 , 和 實 . 班 中國 規 的 水 經 的 在 這 火 國 個 作

所 移 爲 以 是 弄壞了 上的 有 H 的 • 般說 教 欽 本 多教 佩 , 法 • 應 育 救 , 的 以 和 行 方 爲 , 用教 成 他 在 法 民衆 們 國 , 和有 終日 家 當首推普 的 去 中的 頭 救 奔 , 腦 且比較 國 主 走 不 3 張 家也 好 及教育 從 , , 實 他國 是 没有 在非律濱 事 靠 振 在 . 我 不 趣 意 住 基 111 謡 , 我 定 很

呢 識 北 好 很 東 很 好 西 的 及 . , 但 , 也 不 過 不 能 所 是 想 擔 否 献 # 保 能 的 奸 養 成 育 良 , 簡 好 個 直 和 問 健 題 वि 以 全 ? 出 的 殺 民

病的 醫生 所 痛 ,可 是全身非常的 可 打進去 救 以 以 在 這 似 生 後 在 國 把他 治好; 國 樣 遙 合 • 惡物 這 把 的 的 , 9 病菌竟 遙 須 補 訊 你 的 把 好 大 民 . , , 們 就是 **逐離** 的 有 地 衆 就是 得 來 滇 世 T , • 以致 醫生 這裏 要 的 血 後 E 深 , 的 -眼 丁他 痛苦 全數 個朋 掃除 個個 察到 口 原 來 耶 一說惟一: 我處 光 住 來完好的 驗 致病菌的死 到 穌 法 要放正 一殺死 戰 友 從 mi. 須 可 , . , . • , 在非 '可' 於最 耶 打 驗出 n 他 在 紐 , 中 的救法 光 穌 U 淵 我 T • ·約 是 從 病 這人 是 救人 針後 翻立 好的 們 7 洲 深 全 基 楊 , , 中 內 無數的 命 督教 罪 在 入 拉 地 部 得 1 此 是把 要迷 朋 孽的 生的 球 也 那 了病 到 起 着 和 , . 這樣 友 也 是這 由 病 裏他 人 來 徒 手 都 地 涭 病 菌 新 病 , 民 7 • , , 做 有 M 在 位 部 耶 也 , 鮮 菌 得 在 可 ·街 承 ? 沒 那 的 切 分 在 的 中 U 得 虚 穌 , , , , Ţ 有名字 就是 的 他 到 把 僞 後 個 裏竟沒有 大 有 , . 救 體 全體 强 惟 醫 的 狠 罪 能 , 好 缃 果 健 使 有 地 中 切 生 位 草已 然 對 , 大 的 他 生 的 , 我 , 他 ٠, 可 戰 細 生 病 • H

III 重 0 梳 O

O

束裝返: 神錯 面難 憐漫愛子 心無知 致 故 部 鄉 ,

夫莫能支 無救星 譏 院属聲 ,

一般正其 0 時 Ó 0

子身 誠 眦 哉 賢 淑 探放人 如 電 馴 女 ,

不敢辭 盡 勸

警嫌 疾 誼 竟獲治; 妻達 瑶 池

多情女士

0

記

述

# 地

爾 博士 Ш

認是在病榻上了・然而進一 字叫『未來的大病・』看來這個堪慮的 我 有 同 困 去榜月亮 但不能挽瀾於萬 , 界的書,題目就是『病・』還有一箇也 快樂的空氣之下· 日 適當的解藥的,究竟還 的感覺・南非洲有一 戰爭等惡現象 的世 苟不能洞澈這個所以然 界 ·積極於補救的,雖也 ,是日 中, 益沉淪 一,且弄的更趨絕境 熱心於改造的諸 可說沒有 步說 不若晨星那般 個大著作家曾寫 在 一破壊 , 徒事空喚 ,能明瞭牠 不乏其 , 國家真 世界 平 君 寫 人,然其結 多 , , ,也只是水 , 都彷彿不 對此 更形糟糕 呢 的 渦 能 \_\_ , ·諸君 癥 本 仇 結 , 本 恨 承 , 然

戰爭 來 也 年都因之傷失了可貴的生命·有的說 了麼?歐戰後 , 觸 和 中 牠 但 心 頭敢的 - 毀廢掉 於武 ·這個 是 皆是 之結果 功効 所 增添的 力的 是 套着假 種 的 在 , 那裏 大壊 種美德;實 照統計上說 , 我曾往米索布達米亞等 說 堆積 無限苦楚 , 面 戰 ? 具的 的 無限的寶蓄不是彈烟般 中 爭 如 國 可 際 ,用 同接連着的 以 , 似 『戦争』已 竟有一千多萬 使病榻 平 什 來 信仰 最 Ŀ 够給 後 戰 荒 處遊 個 的 的 去形容得 爭 山 主 世 可以 有作 張 人們 報 歷 , 死 化 酬 强 , , 爲的 鍛練 爲 只是 1 所 可 的

# 締結終生件, 再愛

朝純愛情絲, 愿誓刻心脘。

利劍莫能斷。

0

行同行, 吻叉吻, 月下花前龍鳳蘊 外誘莫能近。 0 0 0 0

,

暗礁實難免 愛程向前展 , , O

> 青鯉絕跡 癡心婆, 少轉機, 二寸猶希, ,

豈知薄情郎

久久已更衣。

0 0 0

Ö

愿誓冰殄。 愛情雲過

,

0 0 0

0

龍已徹衷聲, 鳳是昂頸啼 後者有別變, 金玉若典 前者死心肝, 0 0

0

豈知年過 情緒必轉輾; 偶見綠衣人,

,

遙天懷緬

0

0

0

0

漫愛有急報 鳳女靜如初; 龍郎牽別裾,

心碎如草鋤

魚雁稀鮮

歌

寸腸裂如翦。 被迫分袂求貴顯

一西遣, 一東行,

頭說 節 約翰第 他等着 北方的 耶 設 就說 襄 師 因為 『我說 子也 的 穌對 法 的 叫 舑 , ,「他不能再救我;因爲我已一身犯了重罪。 他 晚 ,惟主耶穌基督能; 他說:「 我停住 光 ,但是 必 而且 母 , 要看 = 0 在 ,「可是他來是要救罪人。」我當時想到 他 E , 章 親 , 個 我爲他禱 他 的 • 說着 質 知道 我决不 他背着這幾句 。他的 , 我 我 我 夜 於是讀 臉 叫 被舉 而且 問 , 能 不 的 0 上現着 而 他命在 生 够 我就 是 時 知道 且 起 兩 命 告三四次 能做 軍 候 , 這 畢 記 來 眼 問 我就把你 除 去 \_\_ , 全章 個 對 題 ,我就讀了。 ,「這 幾個 她因他要死而 , 渲 一個笑容 的看 我 好 叫 我 的 : 樣的 牧 被 他 他來就爲了 • 鐘 ,重復我所應許 ,請再讀給我聽 打 師 幾句 「摩西在曠野怎樣 , 當我讀 的話 切信他的都 緊,等我讀 頭 事;我不 舉 他 個 。唉 裏 起來 要我 出 在那 病 給他 。我就定 房 以畢之時 他把兩手 ,遭 急 , 安 喊 裹 塊 這 送到 聽 能安慰 , 慰 我 的 嗎 點 所以我 语,永生 到 0 他 ? 0 我就 意讀 , 他 E , 他 的 軍 叫 他 靠在 舉蛇 0 四 的 你 帝 死 隊 醒 就捏 搖搖 我 7-翻 種 就 他 0 的 的 的 0 回 到 段 五 種 在 死 國 我 牧

> 都 着 在 題 得 鵬 , 永 的 生 就 蛇 0 傾 這是 倚 , 過 去 也 麼 , 聽 必 他 照 個 樣 猶 變 鄿 遷 躯 輕 3 起 的 我 來 説 仍 着 , 14 , 他 |摩 切 的 迈 唇 怎 他 顫

,

爲帮助 久就接 的 加 的能 月廿八 7 基督之輿 我沒 够 哥 婚 他 了 再 手 幾個 叉張 , 他到 • 她是 那 有 無 0 如此 迨後 的兩 恐 錢 開 , 鐘 的學 紙 怕 , 天 升天 腿 頭 家內也 快樂的 位性格 生 住校匯宅的票 仍 , 睛 , 謨迪 一子 而 說 他 要我 占座 • , 0 : 以過適 蓋 家庭 和一 瞖 這 \_\_\_ 够了 爲五 淑的 後 去做鞋 不 女爲 於天國了 兩句 個女子 起 六 。一天謨迪 够了 意的 用具 女子 陋舍增光 聖經當枕頭擱 莊 , • .0 0 Miss Emma C. 不 也 看 要讀 對 在一八六二年 來上 明 是 他 去 朋 生計 呷 他 , 下 於是成 助謨迪 着, 帝 的 0 去了 卒爲他以 妻子說 以我所 Revell 但是不 0 佈 做 皮

# 我 們 對於 西洋近 代文 明 的 態 度

•神聖的不知足是一切革新一切進化的助力•胡適之 界·自由政體,男女平權的社會,勞工神聖的威略·社會主義的學 生了今日的稱學世界·批會政治制度上的不知足產生了今日的鋼鉄世界,汽機世界,電力世界·理智上的不知 不然,他們說「不知足是神聖的」•(divine discatent)物質上的不 不然,他們說「不知足是神聖的」。(divine discatent)物質上的不 可以上的不知识。 自安於現成的時,自安於 昧知 足 的 東方人自安 的 一不識 環境與命運 不 · 知」,故不想征服自然,只求樂天安命知」,故不注意真理的發見與技藝器械 的 ,故不求物質享受的提高 ·西方人大 ,不想改 的 一發明 足不 權

的鞋莊裏 尤 息 級 0 不 能對他們講 的 0 可教 有 一天,這位 水, 0 0 在第二星期 喜 浯 在校 看他兩脚發顫 些甚麼, 班 教 公舍裏跑 的 員 不到班 一的 他們竟比 來跑 早晨 , 血氣毫無 , 去 我就替 ,這位教 未進學校以前 , , , 他 吵 員到 不久就 心 個 去 代 詫 , 我 課 尤

『爲什麼是這樣的?』我問着。類倒在地上。

歸主。 不怕 帳 你豈 我肺 , 戶 因爲我已用盡 死;我却要站 時 旣 心葉出血 也為了 <del></del>
宗怕死 拜望 我已失敗了 個 如此 上生説 一他的 倒 在地 吧?」我又問 ,真要致我死命呢 他們 聖 : 「我來是要請求你們跟從救主 在上帝 心力 日班的學生 E ,我無力再 告 ,我就雇 · , 這種禱告的 不能使聖 面 。「不,」他說 前 做了 ,他猶用奄奄一息的 , 一馬車把他 報 , 二他 日班 告我所做的作工的 肯切 间頭 學 載 , 生一個改變 爲我所未 E 9 2 ò | | | | | | | 我是 , 但

如 何 腔校前的 的 設了一個誠 並不 , 他的 愛的宴 到他 學生們 Ŀ 們 會 「爲醫 也禱 爲 一薦告・か是我 0 告;他並 生 會真可 他 南 不 下 曾請 稱是天 求診 同 他

行至臨

近各學生家裏去做工夫

八。十天

之後

,

他

過

的

他在

馬車

上做了

十天同樣的工夫,

有時

學生

,竟完全接受基督爲他

的

教主

就 的衝動 哪 和 别 車 這將死的教員遂向 『從這一囘』,謨迪 穌那 站聚 那位 中 同 他 了 裏了 一教員 。談話 集, 到 0 站 的晚 。末後 可喜第二個天國之門又顯 , 送他上車,各不相識 和別辭層出於這般新 共同 Blest う他 頌讚 各人握手且幽囑 ,鐘敲了,我們 be , 要搭南密西 的冠冕—,因為 『我就起了要徹衷做勸人歸主 lie 的一般 根的 從罪孽贖 :「那邊再會吧。」 就把他扶起 現於快樂 車子南 0 他 領 的女孩 在 來了, 他 中 下 夏 ,

當他宣告退職鞋莊 裏你能得到衣食呢 5 的 辰 光 , 他 的 雇 主 問 他 諁 :1 從

做上 未幾時,美國南北戰爭起,在支加哥 工 張板床 常常 0 他 去, 接近了。 用途減省到 帝爲得養活 來帮忙 個薦告 想 上工的 除非他 到追 ,吃的是 0 是一個無上的 會舉 心要停止 無可 起始 我倘 了一 頂清淡的 集於各篷幕之中 。他不 再減 若他 作,日以 我 個篷幕為薦告 , 我做 久即被封 食物 他 , 是 繼夜 會 睡 他的 的 £ , 0 , 在是 去 可 甚至 以與死 相近 爲城 • 却 E 成 答 而 之之處設 年 FI. 市 7 9 0 傳道 我 這 會 裏 七和朋 位 一夕的 基督 面的 把 定要 師 0

, 繼以 語 教育影片三張 而 趣 而閉 濃 會 ,

近而遠 教育影片二本。熙熙而 月四 ,由正而反 個社會家」,聽道 晚 之佈道會 , 頗感座衆之基 散 是者約五十<sup>3</sup>日,講員為E · 餘人 周 鏡 0 清 仰 周君 君 0 , 學逐映 題 詞 目

叢

迎 的 生(意

常來領受訓 校 猶致 千人之衆。 ,由卑劣的 と質化他爲謨迪所不能惑 母 模迪 用忠 棄生 庶幾 見了 部的 厚的 意 ,當全英國傾向謨 主為使我謙 ,專心 他用六年工夫繼續遊 : 彻 學 心 卽 得到他們 生來見他 一要日 以 籌 其母 這孩竟 辦聖日 手摩 卑 日爲我禱 0 到 的 其 的 , 雖然這 迪 學校 成為基督徒 頂 景 旣 他 母 厦,到流而謨迪 一講道 自 仰 而善遇之 己如何 。有 。他 行的鞋業買 1,快快 孩是 如 有善識 所 灼 班 足機難馴 者 開 的 改 , 且 天 , , 竟 之 爲時 , 賣 候 訊 有 聖日 有 學 我 了 A. 學生 生的 濤農 服 服 ,以 立 ---他 的 學 個 ♂他 主 在

何

望他

的

田

從速愛服

救

主

一。不多

知

有

同

火燒

心

,

所

以

他

作工

0 --

下面

所記

的

一段,是引起謨迪

立 就

0

當謨迪

值年念三的

時

候

他

立志

訊

在聖日

學

校裏面

,我有

位容態

秀潔 志的

的 起點

教員

9. 他 毌 田 你 改變我慈 過 硬心 愛的 , , 母 聽 她 親 見 、到聖 他 0 在 裏面禱 第二天,這 日學校去聽道 告說 孩果 , 然得勝 成就 上 帝

個 他是因我的講道 客氣和 ,或是祝福他,他實 光 但是主己收留他 要想上來拏券,看見上面寫着「福音會」,就跑 ?他又不懂英文!」 個迪 八被他的 當冬天 0 做 燈,經暑越 個人能做勸 也 他有一次同一位口譯者到我這裏 。我心裏想想 發聽道券,可以 認識基督 的基 有 忠 一種天能 黑夜的辰光,分着劵者不能辨字 厚大受感觸 熱誠 寒, 引飯基督的 1。我不 人歸 而改變,因爲他很 成功一個頂快樂的 去 , 主 鼓 叫 於是我叫他在 丽 。他一直站在那街 不得 笑起來,因為他不知道 「世界上我有 知道 勵 的 戴 他 般人來聽我講道 0 晴 而 如何改變他的 作 的 知。但是有許多 而 0 年 不 我在 青 倦 的 支加哥 人,甚至面 什麼可以給他 0 支 來 因 • 得 徒 加 角上 此 0 哥 城裏的 向我要些事 我所 0 。有 , 机 引了 如 他 上發奇 講的 開 做呢 街 馬 手提 他 個 做 0 角

派限歡 至有 無 留於永 不隨 迎 , 向 0 時添置 門之慨 遠 除 登 本 月刊揭 0 0 0 凡社員愿以舊書籍捐 該室因日謀擴張之故 星 示外,並 期復增定幾種新 业列其台 雜誌 助 銜於紀念牌 , 對 一於各種 本室 , 使 閱 ,

不日 共 分兩隊 隊 將與他校球隊作友誼之比賽, 本社 , 每日下午均有彼此比賽。球術 籃球隊隊員 ,近來練習之精神極 勝敗如 何 大有進步 , 佳 實 難 0 現 可 0

1

衞 治佈 以 本社醫 商埠衛生局 生 以 來已喚醒南市一般人對於種牛痘 及醫院 年以 局 恐較本社 種 及機 在 薬消虚 區 來共種 社 域 關 有 之見行效尤,各自佈種 , 八處 五年之成績尤夥 力襄 本社 秋季佈種牛痘之舉,日前 牛痘 得三萬餘人 助 卽 0 茲該局已分 介紹春季協助 ,希望秋收甚盛也 本社 ,數日雖 於春季舉行 , 一發佈告 亦難 本社 之注 ,故未及統計 不 知 选 大 佈 意 派員 也 佈 , 種牛 。今秋 種 依 , 牛痘 與 ili , 慈善機 然五 本社 痘 佈 運動 淞滬 運 種 數 動 商 ,

男女 學生 成立有年, 兩青年會 事聯合 日 斯會 事業雖不甚發展, 會 ,慕爾堂 集秋季學 斯會爲上海 , 以及本社 期常會 而 男女兩青年 感情已十分聯絡 , 學生部 於 海寗路女青年會 共同 協會 組織 , 上海 矣 0 0

肚

聞

議 極 位 中學校長張 , 海培珊 爲注意 居 ,下月常會集於本社 團 南 體 市 ? 有 ,王貫 事事 藉增見聞 石 疄 有單 出 ,商業專門校長趙師 一三君出 獨 , , 而 而 ,臨事除 進 利步 席 以 之憾 本 ,誠 展 社 討論外 代 不 0 , 覺多 故此次之派 故對 表爲 復爲講員 於此 , 0 據 尙 委員 種 , 陶 云 請 聯 本 會 華 絡 清 0 德 社 决 , 心

曲 表演 助與 短 所落成後 各方面略覺冷條;但社內 藝部 , m , ,以及滬上各種遊藝會音樂會之參加 成 而爲知者所推許也。今年秋以該部經費拮据 績 ,與之大加擴充,以耀全滬 本社曲藝部成立以 照 然 、果凡 公共機關之服 竭 來 力爲該部籌策 , 爲時 務 五 , 年,雖歷 喜慶堂會之 ,莫不盡技 , 史猶 社 ,

胡君 穌是 佈道 之切 之來聽者 贴也。 爲來週列題 個 會 君 吸人」 即登台據題證道 日晚七時半, 口,約計 十月 講 ,後 廿 畢映教育電影二卷而散 DO Ħ. 以 十人左右 耶穌是個醫生」 晚之佈道會 本佈道。 該晚特別戒嚴 ,全堂細聽不囂 7,由王 會開 , 會 本 於大會 之講員 ,不能 請 貫 胡鏡 君致開 , 堂內 舉行 。故 於 講 會詞 , , 逐請 街民

講論 亦有四 , 月七 題 爲 餘 日晚之佈道 人,由王幹事報告 『耶穌是個苦力』 會 ,講員爲吳磊君 開 0 吳君 會後 在演 , 吳君 詞 , 是晚 於是上登

跳亂奔之患。一種有興趣之游戲。飯後使之玩木塊,可免去食後亂律,有害身心。宋女士有鑒於此,廢除休息,多教授各有一刻鐘之休息,但是小孩離了效師,游戲多無規格有一刻鐘之依息,但是小孩離了效師,游戲多無規格有一刻鐘之依息,但是小孩離了效師,游戲多無規格有到,多加活動工作。本來上下午

# ▲童子部

協進部 員 各隊員之品格,及計劃各隊進行之事宜 成 0 人,及庶務員二人。每星期集會一次。專審查 。部中職員 其中人員 團結 ,均已選定。茲將姓名,特錄於下: 本季四育養成團 , ,故特設一中央機關,名爲協進部 乃由各隊隊長,及副隊長 ,有會長,副會長,書記 ,共分十 0 因恐各隊 , ,組織而 0 會計各 所 有職

會 長 周士勳 巽與

書記 陳家稣 惠中

庶務員 朝文榮 普益

天真爛漫活潑之兒童。本隊隊員人數,已達二十二)跳舞隊—跳舞不但使兒童身體健康,亦可使成爲

一蔵書室

本社藏書室,自加刷新之後

,社員入室閱

該隊表演兩次,大受來賓鼓掌歡迎。。練習時,莫不照時到場。本社開同樂會時曾請事指導教練。兒童對於此種遊戲,覺得非常濃厚餘人。定每星期四下午四時練習一次。均由吳幹

二)秋季乒乓大比赛—本季童子部乒乓比賽會,係在二)秋季乒乓大比赛—本季童子部乒乓比賽會,來為前月廿日舉行。報名加入比賽者,有二十九人。前月廿日舉行。報名加入比賽者,有二十九人。前月廿日舉行。報名加入比賽者,有二十九人。

(四)公共兒童遊戲,故兒童益見有趣。(四)公共兒童遊戲場—本社所設立公共兒童遊戲場,不下七八中兒童均得自由入場遊玩。該時並有李幹事在場中兒童均得自由入場遊玩。下午四時至六時,街中兒童均得自由入場遊玩。

(五)交誼會之籌備—前星期協進部開常會時,議定於五)交誼會之籌備—前星期協進部開常會時,及社會童下星期大開交誼大會。至於節目方面,已請新劇團表子團,聯席與會。至於節目方面,已請新劇團表子部特備中國影片「母之心」以助餘興。想該時必有一番熱鬧云。

 $^{\prime}$ 

優美者陳諸陽書室 國文更有顯著色采。偶以學生之文簿視之。 金王吳等諸教員 0 而 0 示其具體方法。果爾則該校之發達有所利賴 在在皆是。殊足令人深訝而服佩教授之 。良好習氣亦同 H 0 心 於焉見 一數則 也 。對於該校前途頗多切實主張 0 。琳琅滿 如手工 故日 。俾學生 時養 來除利用空間 成 歌 目 矣 返 0 必家仿製 蹁蹁 。紙 風生 I. 0 時間 一項。 所 。不 以 0 教以 各課 ·惟免其浪 則妙筆巧 兒 (6)日後 法也 曲 別將其 中似 矣。 0

夜作 平民 一君將爲之月開交誼會一次。 0 。此來彼往 蓋學生 夜校 愉快之泉。王君普益平民。 0 雖然 0 方法雖煩 。每夜之學生亦有三十餘人 多工匠或善手藝者。時臨近冬。莫不 平民夜校因日來天氣漸寒。到數稍 。功課難能 。然學生則無不能連續之苦矣 一致。教員王君 想於終日勞碌中。 可謂無微不至。深望 0 惟多忙 因之採用 略能 忙於 遜於 八。開 裏偷 分

改。 之亦無大興趣 初級本 ·則另 , 恐手工太費材料 添 加以 毎星 一於各種 可視 科 爲 期 二年固不 以適 六有縫級班 ,大有反對之意 手工方面 變之物 , 稍加 ,故决改 ,須時 注 , 意 生 加修 小 , 因 現

往於衛 潔 現已有三次。每次平均入數,在十五人左 證所另闢一室,專爲嬰孩沐浴 嬰 生一方,稍 天氣漸寒。本社 有 忽略 。故每逢星期三 。中設火燼 嬰孩 , 天 , 以 天 在施 ,

醫藥室 種痘 人前來襄助 0 四六下午三至四 病診以濕氣爲多 者,皆可 此 在此 月中來就證 時補 一,在施 ,沙眼 種 診 次之。自 者 。由衛生局帶來痘苗 所佈種 , 平均每 年痘 九號起,每逢星期 日 。凡春天

游戲 於家庭,學校,及社會,應當若 人能發展其所長 。今領袖 次。中分會務游戲二種;會務 女養成團 員 能 ,或個人表演 個 個 恐每項不能 發 生興趣, 八。入團 團員皆為女子初級學 , 如講 顧及各個人,故分成 不至於被忽略 者非常踴躍, 故 事 , 何服 ,本 月專討 務 矣 有六十餘人之多 , 短 0 ,游戲分 劇 每 爾 論見 0 , 使人 團 體

課後集合作 使學生製作 ,專習縫級繡花,與以 班 關於簡易 每星期六 二游戲 物品 下午,開設縫級 ,使久坐後稍得運動 材料 ,並培養其勤勞 ,由清心女校 , 女 下 助

幼稚園——兒童最喜活動。現天氣漸冷。每日下午半

哉。 有人性之賦與 為罪人死於十架,此豈非抱維一之救人目的 動 ,本事之好不敢試 欲?然而耶穌經曠野四十天之試探 令人之以宗旨堂堂,行爲撮撮,焉能**探耶**穌 目的做事三也。講完後,繼以 , 世上之榮華富貴 其多服務平民二也 ,衣食之要而亦拼棄之,至終而 ,焉得不如人 。耶穌來世 ,世界之大不爲 唱詩讀告而 者所能為 八之所欲 Z , 項 感謝而

畢會

0

四散,故停會一次,以資紀念。

會

●十月十七日題爲『耶穌的成功』,大意謂耶穌之成功

●十月廿四日題為『耶穌的復活』,大意謂耶穌之復活 (三)復活是上帝之大能。(四)復活是吾人之永生 (三)復活是上帝之大能。(四)復活是吾人之永生 (三)復活是上帝之大能。(四)復活是吾人之永生

●十月三十一日題為『耶穌的再來』,大意謂(一)復●十月三十一日題為『耶穌的再來』,大意謂(一)復

曲達 是眞 主道 、(三)誓死證 十一月十七 主道 , , 耶穌為救主 而不宜再如 一的 偉 道 人  $\bar{\mathsf{H}}$ • , , **,且有保羅之經驗爲明證,當直領** 題爲「保羅的爲人」,大意 保羅之曲達也。講道後 (四) 反對教會、 卒獲勝利。但吾人旣知此 ,遂以讚 變 謂 更姓名

留紀念 即依題 之勝利 保羅 + 月十 而講 有耶穌相等之能力、(三) 保羅 0 (回 四 。大意謂(一) 四 保羅之不朽事業。唱詩出堂後 一日題爲『保羅的事業』,唱詩後 保羅受相對之反 放瞻講道無阻 對 、王 ,拍照以 幹事

學 爭榮而 育系學士。長體育。 之組織 辭勞苦。有果敢。然非草率之輩 言如斷線之珠。爲人束己自好。 人也 俱當實地做去 已從事計劃其工作。 生部新聘幹事周君 一。我人爲南市幸福計。對之當歡躍 藉以偷生也。於是以觀 。不日卽當就緒 0 以盡對社會國家之義務。决非 爲之大田 不久將至各校接治。基督徒會等 矣 君澄瀾其名 o 徑賽健將。擅英語 。周君者 和靄 。常云凡為我責 可親 0 爲之大文 奚如 , 。逢事 洵本社之得 科教 周君 己之 者 亦 0 出 0 不

則無有退意。在各學生受課則與趣有加。諸教員之熱男子初級小學——該校進行如常。開學迄今。於精神

煥發, 任何 若不能行之,美國雖强多憂也 至今 也 方法還求中國古德,以圖 百 國圖强盛之道也 聲浪清晰,姿勢之活潑 。其講論 而 人 兩者俱衰矣。是以今日中國之青年 0 大意即中國古代以上事眞神下化君子 博 土脈 。若能行之,中國雖弱無妨 年過古稀, 强盛 ,發語之 蒼顔白髮 。蓋此二端 抑揚 , , 一如青 ,當以 ,實爲 也;

軍閥 既不當抱留學生之惡化態度 Lower Attitude 亦不當抱悲 主確信之態度 觀派之不管帳態度 Passive Attitude ,却要堅持 眼光放遠 可光明 甚易令 一的態度 0 態度,則軍閥可撤 講題 專橫 人心晦 爲 七 , , (四)造就人格的態度。若吾人能對時局 日主 努力奮鬭,險航 對付時局的正 (二) 勇毅果敢之態度,((三) 而 講鄭維先生 無上志。但吾人對於斯種 ,政客作祟 ,盜匪可除, 之終, 當態 一,出 度 席 ,社會黑暗之環境 樂地 政客可滅跡 。」大意謂 人數有男女 時 0 故吾人 (一百左 智力選 局正 處今 , 中 拖 宜

務衆民, 行爲爲行爲 ?』大意謂基督是忠心於上帝 身 月十四 守誠一身。我等欲為基督徒 。若以簡語解釋基督徒之意義 。忠心 日主講 於上帝 張廷 榮先 ,忠心於國 生 , 題目爲 , 忠心於國家 家 ,亦須以基督之 . , 即 服務衆民 -什麼 『用全心 叫 , 服 基 ,

問

席 全 力信從基督 學生百許人 , , 滿脚 全座 默 滿步跟從基 然 ,受感非淺焉 耳。 是日 珥 女出

過遠 餘人,景象甚佳 友 曾 ,恐負雅讀 本 工友會自第 0 , 故列誌之。 會內情形, 一次常會以 尚不及報 來, 告,茲以 每 次出 席 六十 時日

是卑微 有 棚之卑下, 穌之完全,稱上帝之子。講畢後 大皆如此,故吾人之生活實與耶穌同 ●九月廿六日題爲『耶穌的降生』,大意謂 上主 濁 ,是光榮 院之穩 却有 固 天地共慶之光榮;受暴君之危害 ,是危險,是穩固;換言之 。不但耶穌如此 ,唱詩祈禱 ,凡世人之生養長 , 吾人亦當如耶 耶穌的 ,即 而散 在 降 , ᆀ

三不朽: 目做事。換言之,耶穌既爲神子,宜裝璜聲勢 數事爲耶穌人生所特重 抱平 得意也。孔子之周遊 處以平民爲念,爲平民而生 重王也 耶穌不自名得意(二)耶穌 一、義、 月三日題為『耶穌的 ·民思 ,人子來, 心想者也 ,佛教之義超羣衆 然耶穌 禮 、智、信 非受人服 爲門徒洗脚,居無室廬 郭 列國 無則 ,而為 世人所不 ,世人皆有 爲人」,大意謂耶穌之忠 事 ,好君也,孟子之遊 不 多服務平民 ,囘教之默氏 ,爲平民而 H 服 海人 日典 ,非所奇也 ,行無 可及者:( ,此其不 民爲 ,蓋平 耶穌照 0 , 、孝 址 注重 皆非

待人援手者,不可勝數。此皆吾人之重擔 事情稍得頭緒,加以有種種精神之鼓勵,反覺社 不可爲; 棄而 力微弱,無濟於事,大有「陰霾四布 Ĭ 不顧耶!故常深自勉 生有益於人,死亦不必聞 於是重溫我消極厭 古人警詞 ,亦置之九霄雲外。 勵 世之思想 , 於後 盡我縣 , ラ人 覺杯 但一月過去 力 ,豈可 , 水車 間 何 輕輕 會上 世 薪 助 ,

# □歐戰損失的統計

- (一) 協約國與同盟國兵士傷亡的總數約共二七,一一〇,〇〇〇
- (二) 戰賽的總數約共三七二,〇九五,五六七,〇〇〇元。

# 社聞

遇由教會界出色人物主講。 英文宗教會——本社所有之英文宗教會,一月以來、逐

百人, 題』。大意爲武力,財政,教育不能解決世界問題 譯員張君 十月十七日主講可弼爾 事實證實,能解决者,惟基督的人格。全堂聽衆四 以及裨文女校之合唱。博士之演詞,詳於本期中英 皆大受感動。除演講外,尚有范德沛師母之獨 錫三, 講題爲「惟基督的 博士 , Dr. 人格能解決世界 Robert E. Speer ,已 問 

中華 全國人共起而救濟之不爲功,故吾人應設法與國 皆有分會,而國人對於此舉之注意可知,蓋此事决非 早脱病魔 油,可以醫愈此疾 瘋 愿輸 與經濟互助,然究以華人之力與財爲多,故吾人應設 作三也。當麻瘋救濟會開辦之初 猪而 濟會 果行如父策,得其猪值四十餘金 法擴充我中華國民自身之事業四也。至吾人設法之起 其父謀曰,不如飼 點爲何,要不過宣傳工夫與經濟捐助矣。前有美童 於數 而 衆 , 中國占 麻 月 不百餘人 捐也 飼以錢而 以麻瘋慘劇,即欲罄囊助之,但以手中妙然 爲聽衆便利計 。甚望在座 # 年前以爲不 問 四 其 也。近來麻瘋救濟會在國內閔粤浙湘 題 日 \* 一半,故吾人應設法防其蔓延一也。麻 0 皆爲鄔君激切之宏論所印入 爲該會事業之命脉也 諸君各置 大意為麻瘋病人,盡世不過二百萬 可治,但近世已發明一種『蓄麻解』 ,收效甚速,故吾人應設法救若輩 一猪,迨大後 , 每段由 一中華麻瘋救濟會所製 王貫一君譯成 , 題 ,雖略受外人之人工 ,鬻其值以捐之 ,而全數送入麻瘋救 目為 。鄔君所講 『基督之愛與 中文。是日 純 企童 何 協 0

講題『以基督方法還求中國古 德。」是日出席有男女◎十月卅一日主講勞華德博士E. Dr. Walter Lowrie

組 因 内 織 體 11 , 部 互相 矣 事 而 0 余毎 發 商 神 滅 , 牛 使初入社 嫌 私 派 , , 0 隙猜 慶 得 相 使 處 恨 觔 , 會服 勵 作 自 , , 亦 不 利 , 因 do 務 同 在 無 志異 乏人 心 此 精 耙 協 團 刨 神 , 所 , 而 力 體 , 自 中 Bil 抱十二分之 , 分黨 努力前 此 組 作 組 心 織 事 織 万 派 , 淮 万 不 助 0

,

對

之希

望

0

度、 來校 在 頂 於實 暗 直 亦 , 名目 形 和 告 中 , 雖然 先 式 譏 因欲 示 散 際 全失去。不 時 實質 笑 注 沙 , 時 以 E 誇示 所 召人 意 0 般。卽 余尚 作 謂裝空架子是也 後 훒 故 , 外 課堂之秩序, 묲 眩 ٠, , , 貌 有 知者 出 耀 U 不如無此 貫澈 以學 團 . 免 體 於普盆社 每每裝假 , 近今社 以其目的 或 果以爲整齊完備 校 組織 此 而 團 紛亂 論 0 體 若 會 習 。若專 塲 , , 之工 面 平日 須 異常 僧 查其 按其宗旨 0 , 學生之自 。及有 作 中為 對 皮毛 於 内 , 雖 0 專務 學 部 知 參觀 生之 • 者 去 此 或僅 努力 然態 外 , 弊 課 表 則 者 神 ,

覔

心

民

0

故 國 凡 , 發展義 善機 小 養成 薏 關 務 如 ,. 此 常 學 )發達 用 校 舉 以 自 使 , 授來 由 2 , 爲社會 失學 和 教育 般兒童得 者以 德 為念 亦可 性之培養 生活 服務之决 有求學之機 以 , 因 助 所 有 社 心 , 造就 心 須 會 之改 0 立 普益 知識 義 種 務 革 社 良 技 學 ,

> 義務 希望 毫 機 見戴 無 溢 0 造 學校 滿 研 其 , 闪 機 職 可 則 0 念 究 而 忽 此 何 校 去 昌 , , , 爲一 略耶 者 則 務 教 0 , 不 師 年 不 , 模範 之 組 或 往如 合於教育 余故 往 織 不 四 , 小 擔 年 此 慢 因 , 學, 日 之光 經 課 , 0 不 9 亦 濟 程 原 : 甚 之此 使 陰 理 編 意 一班兄 等見童 困 於 務 , 制 0 , 9 爲 難 敎 以 他 學 9 師 教 爲 , 童 不 0 亦 學 此 , , , ,能 我 能 重 敦 重 與 種 於 於 訓 衍 願 有再 空空 求有 練 有 而 益社 升他 他 方 法 他 0 如

亦能 衍 間 爲 職 , 不 , 念 盡 所 接 無 \_\_\_ 論體 天 直 發 己 可 0 幹事 展 成 接 職 0 能 就 敎 務 矣 自 5 2 反以 為社 厚 師 生 1 大小 ·但余嘗 為學 欲 活 鞠 , 行責人 改 會 而 , 3 之公僕 造 生之 最 薄 責 (), 貴 見名 要者 中 於 國 , • 僕 爲 社 盡 , 當以 會 乃 ٥ 也 在 力 而 , 爲 後 詳 耐 , 會上 謀 以培養將 之 我 如 加 丽 此 社 。各 願 服 大 會 在個 事 則 同 也 務 職 來之 廉 幸 , 党 天 耶 體 責 荷且 爲 好 自 ? , , 念 國

敷

惟

孩 , 到 此 光怪 已二月 中 陸 活 離 有 , 之 在 餘 世 社 , 會 始 學 1 服 事 不 知 務 情 Fir , 真 從 從 0 如 故 初 毎 出 田 , 實 胎 因

在此 造福 盡有 固 發 以 已二月矣 是賴 生 使 社 學 0 關 引 其 會為宗旨 此 者 人 價 耙 , 美佩 種不可思義 外 其 與 值 社 無 危 耐 0 中以 打 又於公共衛 , 會 異 予以 事 教 , 破 , 言 , 跟隨 然亦 乏不 0 業 育 階 鄭 0 使 相 ,凡 如貧富 , 者 解 失業 1 學習 南 當之 觀 平 爲 心感想 應 市 生 有 念 0 罪 、者助 9 援 有 , ---, 益 從旁 社 於人 助 使 隅 度 , 今 改革之 會道 之成 職 , 均 , 藪 , - 焙言其 觀成察一 使能 任 之 珥 , , 身 德 業 階 0 莫 理想之社 心,多所! 惟 , 心 充 級 有 , 0 不 5 其精 普益 者 惟 分所 , 事 有 制 明 即 提 無 0 神 社 成 度 較 , ---, 切工 創 般 , 會 乃 其 而 不 , 更 應 職 青 在 相 0 0 2 令作 余 以 有 慈 任 万年 在

效心心會 介可 所 小 不 0 存 疏 孩 而 )基督之愛 遠 心 排 然相 可斥 以 以者 行 心 根感 , 與 事 八,卑賤 亦從 人 本 0 吾人 , , 愛可 則 而 服 雖 蔑 村 展 務 以視 閱 若 婦 於 之 轉 聖 何 9 社 移 經 會 0 普為見 作 道 , , 或奔 德 觀 , 社 耶 不 , 誠 若 具 走 穌 , 有 不 右 力 播 Ü 對 道 服 此 種爲於一不 務 種 艺

效 三互 身 0 普不體 益社 助 能 中 團 À 則結 , 各神 免 , 則 去 撑 其 此 事万 弊 外 助 不 , 0 能 爲 雖 不 使通 各 人聲 種 守 其 諒 氣 解 職 織 , 則 或 , , 13 行 内 事 部 體 Ħ 相 不 分 所 勉能 裂 重 收 勵 視 0

> 助 不 U 万 所 , 長 郡 各 傲 助 存 意 , 無 見 以 9 所 自 相 妒 护 , , 不 知服 則 務 利 問 , 急 0 亦

展 人 專為 有 抗 明 , 責難之 其道 具 而 , , , 耐 殫 旁 沉之 可 精 以 中 X 衆 極 , 勇 必必 之批 救 不計 謀 竭 竟能 有 力 敢 來 人 幸 敢 , 力謀 評 者 其 福 , , 願嚴持改事 • 譏 功 犧 牲 不 0 莫不 笑也 董 牲之精 能 社 0 力 」大有犧 會 仲 不 舒 生 盡 可 0 活之改 神嫉 革而 0 蓋 日 力爲之, 三正 普 不 社 性之意 態 懈 會 益 之舊 度 良 0 社 雖 其 不 , 不會 , 明 與宗 畏 義 誼 願 服 始 習 社 終 知 在 務 慣 自 , 設會之 會 不 貫徹 教精 惠 , 0 乏 凡 謀 不 利 易 n 其 神 烈 , , 必起 之反 利 益 眞 打 以 破 助

入居 普 無均 於 不 撓 僕位 益 意 為 社 四 盲 路 社 識 會 , 運動進 以 向 0 0 當 同 服 n \_ 定之標杆 務 行 時 行 , 有 為 無 \_\_ 0 , 毫 事 生 故 勇 系 活 退 往 A. 統 無 , 之組織。 9 之態 將 事 ,以 踟 目 須 万 噩 度 的 有 認 助 旣 目 , , 0 的一 今 清 爲 無 不 切 目 進 極 組 H , 2 之 時 織 則發 的社 向 舉 標 带 I 展 會 , , 万 則 乏 作 杆 提 0 , 大 醒 相 易 均 直 \_\_ 缺 利 於 無 切 跏 , 以 賴 歸 運 淮 行 束 動 , , 在 争

然 有 不 能 此 精 得 精 神 神 社 會 0 , 現 在 團 社 體 解 會 之 上組 , 之各 而 織 所 不 能 種 當 組 收 有 極 織 0 余竊喜 功 河 沙 , 社

# 及機做事

貫

一時候 畏尾』的態度下,聊求餘幾;則必當 話 花流 -渦 季文子提倡 公而後 有 輒 9 爲吾們 非德 多少事理遺誤了, 四書者, 際遇 用 水上 , 猶說 於 5 私」的局 的地步,還說 -自顧 倘言 啟 釀成了。『三思而 『我 莫不借 步事業的 『三思而 不暇』 必三思而後行』,必 『我必三思而後行』,又必至到 面 重 前 多少機 清 後 司 的背境裏 ,以脫風火,又或用 『我必三思而後 馬 句 行 話 季主;只是吾們 會錯過 為做 後行 以 來 ,藉飾美名 事 , 確是 7 的 至 們 舍身成仁』 顧 行 值 , 問 也 ن 『義不容辭 0 於 若 旬 般 不 , , 或用 將這 至 知有 因 忝 言寳 一長首 此 居 『落 爲 不 於 旬

干事 所以 熟而 吾們 是不及機 理 用 吾們若從前 方面 狐 做 禍 , 避的 錯過 事 若 , 做 此 方法遁 做事 為 若干機會 卽 -三思而後行』作如 所 一方面 方面 謂 1 , ,釀成若干『非德』。換言之 做 ,以彰 「隔岸觀 未 事 及 至 , 私戀 機 謂之『班 m 做 用 是解 事 投機 , 此又為 , 0 的 卽 ,必得遺 一者都非 弄斧』;若 所 方 一方面 法 機 瞎 設若 會 上 Ē 0 ,

以 易 所 0 及 及 經 諁 子說 親辱宗莫顧 , **陇** 如幾其神』的 武『知幾其神』的 梃 -舍我 代 長 其誰 仁也 , 的人物 , 的辰 奉菽 蹈 『三思而後行 火莫辭 養親 光 回 ,真及機 , 孝也 正 ? , 一及機做 做事: 機 , 失其效力的 亦 m 及時 的 事 必行 , 人物 的 義 辰 而 0 光; 必行 能力 所 Ī

# 二月中對於普益社之感想

人能有時 笑之, 言 碌 謂 游自 俱 魯 大 深 學 彼 功業 人有自 空 南 學者莫不引以為恥 生而 ,覺其非特 ,隨俗浮沉 師 郭之行 時 得 , H 以爲 瀟灑 , 不以 ,讀 , , 警之詞曰, 我願 炳炳麟麟 其 世事 會之狀 樂無 騷 只 如 風 員 , 離此紅 為古人 義不容辭者也 此 塵 人 ,與草木同 矣 知 我 八之書 為念 之外 重 窮 受 0 然余 , 况 而 擔 世爲學生 0 八之警詞 同學 • 塵 , 照耀 ,覺非 ,與世無 , 一生 不 ,棄之不暇, 慨世 不以 知授 終以 , 史册而 腐 無益 中嘗告余慕爲教師 逍遙 謂君子與人家國 《謀社 之不 ,不願 改良 • ,能毋愧乎!余嘗二思其 余意 , 於時 物外,心無 亦可為吾人 爭之樂。每 可爲 後 不 會之幸福 爲 可, 死 合理 日 豈有慕之者 可 如 ,常與友人論古 不然 無聞於後 服務 而 0 此 有欲 八之銘言 ,必須立 至 爲 一累 此 則 者 ,庸庸碌 於 放習東 計 耶 1,時竊 任, ,萬象 任 · · 當 會 0

所當

的

# 口啓事

三十餘則	、二月中對於普益刑之威想	本刋目錄
十二月份本刊擬出『聖誕節的徵求號』,凡	(=)	本刊啓事
,凡社員諸君		

短論

或本刊讀者有感題發表之大作,請於十二月十五號以

譯叢 祉開

豁然

詩歌

多骨女士

前寄下,以便梓刻。

本刊係非賣品,凡欲索閱者,每期祇須惠郵票一分。 

----

如漚

凡各界有關於社會福利之文件,可逕寄本刊編輯部轉

登,以求推廣

小說

記述

三石 斯阿爾博士講

鉄

一、 社內活動 二十則

二、斯阿爾博士演詞……………

英文欄

: 周鏡青



行印社刊月益普社益普海上

26.260.

# The Evaluation Conference

We gathered frankly to evaluate The work which we have done, early and late, The spirit of our working, and the place Which now we hold; to closely trace Development of method, find mistakes, Apply the judgment which all this awakes; Still more to see ourselves as we are seen By those whose eyes 3 ruth's opened and made keen To judge of values from the point of view Of all that's good, beautiful and toue, Revealed in Him who is Infinity In terms of finite love and purity: Another nation, race and type of mind, Akin to us, of common human kind; Like us in sin, in sense of guilty need, Yot vainly hoping that by taking heed They might escape the ill and gain the good. But now, like us, they know that, should a man devote ten lives to moral strife, Yot lacking Him who is the Way, the Truth, the Life. 'Twere hopeless, a mere striving after wind; In Christ they've met the Eternal Will and Mind Thus to evaluate our work and us they learn, And all that rings not true they frankly sputh. Awakening minds have roused the dormant wills. Deminding freedom from each thrall that kills The full express of race consciousness. Or binds man's personality by stress; dishing their Church to be autonomous, Through on the One roundation yet indigeous Of all ideals of freedom, that in Christ most free; Glad slave of Christ, none else can Matter be; Yet corvant he to all for Jesus' sake, Each in his own free way His Cross to take. The "missionary" changes to the friend. A fellow-worker toward one glorious end. Two races, one in Christ, work side by side He who has means most gladly will provide The utmost+help for him who is in want. While teaching wisest use of income scant; And he who wants, his utmost strength will give That his own Church may by his efforts live; Our common aim that Christ may reign supreme. Our hearts joined by one great enthralling theme. The Missions thus evaluating all will prove most faithful to their Master's Call.

Anonymous.

Shanghai, Dec. 1st, 1926.

# SCOTT REC'D

JAN 251997

# THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U.S. A.

156 FIFTH AVENUE, NEW YORK

MEMORANDUM

January 25, 1927

45,399. plus Gold \$912

FROM

Dr. Speer

RES/SCB

To

Dr. Scott

28,110.

My dear George:

4 2 7 56 415

Can you tell me the amount of native currency which the missions in China are spending on Evangelistic work alone and the amount that they are spending on all other forms of work?

Very sincerely yours,
(Pabert & Speer

# REGULATIONS FOR WELFARE WORK

FOR THE

COMMERCIAL PRESS
EMPLOYEES



# Regulations for Welfare Work for the Commercial Press Employees

# BONUS

- 1. All employees of the Company are entitled to receive a bonus, each year, and those newly joined who have been in the Company's service for less than twelve but more than three months are given a bonus in proportion to the number of complete months of service, one month being considered equivalent to thirty days.
- Those employees who have been less than three months in the Company's service receive no bonus for that period.
- 3. Excepting cases of death through sickness, no bonus shall be given to those employees who leave the Company either through resignation or dismissal before the bonus is due. This rule, however, does not apply in case special privilege to receive bonus is recommended by the

1

Managing Director, Managers, Sub-Manager, or the heads of the Three Departments and afterwards passed at the Main Office meetings.

4. Those who are engaged by the Company under special agreement will receive bonus according to conditions as arranged.

5. No bonus is given to persons work-

ing outside the premises.

6. No bonus is allowed for extra attendance during days of absence granted by the Company.

7. In case of transfers from one department to another, the employees shall receive bonus from the last place to which the transfer was made and the amount will be apportioned in accordance with the time served in each department.

When the transfer is made before the middle of the month the bonus for the said month should proceed from the department to which the transfer is made, and when it is made after the middle of the month the bonus for the said month should proceed from the department from which the transfer is made.

- 8. When the days of leave of any employee amount to a month besides the official leave, a reduction of one-twelfth is to be made on the bonus. An absence of two half days is to be counted as one full day, but any absence not up to half a day will not be counted.
- 9. Bonus is also given to both boy and girl apprentices of the Works, coolies and servants of all grades, and chauffeurs of the Company.

## SAVINGS

1. The undermentioned rules are only applicable to the employees of the Company.

2. The Company receives deposits from its employees in two different forms; namely, current and fixed deposits, but from outport branch employees only deposits of the latter form are accepted.

- 3. An interest of 9% per annum is paid on all fixed deposits, the amount deposited by any one person shall, however, not exceed \$10,000 or Tls. 7,000.
- 4. An interest of 8% per annum is paid on all current deposits, the amount deposited by any one person shall, however, not exceed \$2,000 or Tls. 1,400.
- 5. If deposits are made in both taels and dollars the total amount cannot exceed the limit of \$10,000 on fixed deposits and \$2,000 on current deposits.
- 6. Deposits can only be made by any depositor in his own name.
- 7. Interest on both fixed and current deposits will be counted from the day following the date of receipt by the Company.
- 8. The term of fixed deposits shall be twelve months for the employees in Shanghai and six months for those in outport branches. No capital or interest can be withdrawn before the end of each term.

- 9. Fixed deposits together with interest can be renewed at the end of each term.
- 10. Current deposits can be withdrawn in whole or in part any day except Suudays, and the interest will be credited either annually or semi-annually.
- 11. Current deposits cannot be over-drawn.
- 12. The Head Office in Shanghai will issue a credit note to the depositor for fixed deposits and a pass book for current deposits. But a branch office upon receiving a fixed deposit will first issue an ordinary receipt to be replaced by a credit note afterwards issued by the Head Office.
- 13. Whenever a draft is made on the capital or interest, either a credit note in the case of fixed deposits or a pass book in the case of current deposits should be produced by the depositor. Should any of these documents happen to be lost, notice must be at once given to the Head

Office, which will make a statement acknowledging the deposits made. Duplicates replacing the loss will only be issued after the loss is made public through certain newspapers designated by the Company, and after certain days have elapsed.

- 14. In case of necessity the Company has the right to suspend receiving deposits or making a reduction on the rate of interest.
- 15. After the death of any depositor his or her family, if desired, may continue to deposit for a term of three years, according to the conditions mentioned in articles 3 and 4.
- 16. Funeral allowances can be received as deposits with interest according to articles 3 and 4, but the amount, together with the original deposits, if any, cannot exceed \$10,000 on fixed deposits and \$2,000 on current deposits.

#### BENEVOLENT FUND

#### Chapter I

#### General Regulations

- 1. The benevolent allowances reserved by the Company, together with future additions each year, will be considered as endowment fund for the purpose of assisting the families of deceased employees, but shall remain as the property of the Company if not drawn upon.
- 2. Beginning from 1920 a definite amount of the profits is annually set aside for benevolent allowances. The balance of the same, if any, will go to the endowment fund.
- 3. The regular employees of the Company, either working in the different departments or in special establishments, such as the Chinese Advertising Company, etc., are entitled, during their term of service, to the privilege of receiving the financial aid from the benevolent

- fund. This rule, however, does not apply to those who are working outside the Company's premises, such as outside authors, bookbinders, pen makers, etc.
- 4. The amount of benevolent allowauce to any workman is decided by the Main Office to be afterwards reported to the Board of Directors. But in the case of Supervisors, the Managing Director, and Managers of the Company, such allowances are to be decided by the Board.

#### Chapter II

#### Granting of Funds

- 5. Benevolent allowances are given under the following circumstances:
  - (a) on retirement as retiring allowances,
  - (b) at death as funeral allowances, and
  - (c) in case of extreme need.

6. Retiring allowances are to be made in one payment and are given to the

following employees:

(a) Those who have served the Company faithfully for ten successive years and whose retirement is approved by the Company. For the first ten years the amount of allowance is to be 5% of the total amount of pay received during that period; for each subsequent period of five years, 21/2% is to be added until a maximum of 15% is reached. No retiring allowance is given to any employee who resigns on his own account.

(b) Those reaching their sixtieth year and unable to work owing to decline of health. On retirement, either through resignation or dismissal, for fifteen successive years of faithful service an employee is given an allowance amounting to 10% of the total pay received during that period; for each additional period of five years an increase of 2½% is made until a maximum of 20% is reached.

- 7. No funeral allowance is given to any employee who has received a retiring allowance.
- 8. In case of death of any employee who has been in the Company's service for more than a year, his family is given a funeral allowance made in one payment.
- 9. The funeral allowance is to be paid at the rate of 10% of the actual amount of pay received by the deceased employee. In case the deceased employee has been in the service continuously for ten years, an addition of 2½% is made, and for each subsequent period of five years an increase

of 2½% is made until a maximum of 20% is reached. When the total amount of pay received is under \$1,000 but above \$800, an allowance of 12% is made, and for every \$200 under \$800 an increase of 2% is allowed. For employees in outport branches, besides funeral allowances an amount equal to twice the usual fare is granted for funeral expenses. An amount of four times the usual fare is granted for employees of branches in Szechwan, Shensi, Yünnan, Kweichow, and Singapore.

- 10. When death results from accident while on duty, an allowance double that granted under article 9 is made. But in no case should it be less than one year's pay.
- 11. Benevolent allowances are also granted to
  - (a) Those who are disabled while discharging duty and whose case is recognized by the

Company. A monthly pension amounting to half pay is granted for life; the total received should in no case be less than that granted under article 9. Those receiving pension will be given no funeral allowances.

(b) Those who are injured while discharging duty. During treatment a medical allowance is granted, no deduction being made on the pay.

## Chapter III

#### By-laws

12. Those employees returning to the Company after a leave are considered on the same basis as new employees. Those whose absence was due to sickness or who took no other position during their absence have their past credit reduced by 50%.

Those who took up other positions on the advice of the Company owing to the lack of employment in the Company's business, on their return within two years, have their past credit fully acknowledged.

- 13. The pay designated under articles 6, 9, and 11 (a) should not include other forms of income besides the regular monthly wages or salaries together with the pay, if any, owing to overtime work.
- 14. Funeral allowances granted before the enforcement of the present regulations are not affected by the new conditions.
- 15. When the funds provided annually under article 2 are exhausted and the endowment fund is to be drawn upon the granting of allowances and the amount granted are to be determined by the Board of Directors in consideration of the provisions under Chapter II. Deductions will be made, if necessary.

- 16. In case of doubt regarding the phraseology of the regulations the interpretation given by the Board of Directors will be considered final.
- 17. The present regulations may be modified by the Board of Directors through the recommendation of the Main Office or at the Board's own initiative.

# Official Holidays and Rewards for Regular Attendance of the Printing Works

1. Holidays are as follows:

Sundays

Republic Day, 1 day

New Year's Day (Solar Calendar), 1 day

1 day

New Year's Day (Lunar Calendar), 4 days (i. e., 1 day at the end of the 12th moon and 3 days at the beginning of the New Year).

In case of any holiday falling on Sunday a day will be given on Monday.

- Those who are called on to work on Sundays owing to the pressure of business will be paid according to time.
- 4. A reduction on monthly pay will be made for leave of absence during the month outside of the official holidays.
- 5. Ten days' leave of absence are granted with pay to employees of outport branches on account of marriage or death of parents but five days only to those working in Shanghai. But the leave of absence of contractors in the Company's Works should be reported to the Works' Manager and their pay will be also given according to his judgment.
  - 6. At the end of each month an extra day's pay is given to those workers who have worked with diligence, punctuality, and without leave of absence during office hours outside of official leave.
  - Any worker who has invented any new methods, or made any improvements to the Works will be specially rewarded after being recognized by the Company.

#### Medical Attention

- 1. The Company maintains a hospital for the medical treatment of workmen who are sick or suffering from injuries received while at work.
- 2. A western-trained doctor, a resident doctor, and a pharmaceutist are engaged by the Company.
- 3. The regular hour of attendance of the western-trained doctor is from 12:30 to 1:30 P.M. daily.
- 4. The resident doctor, who is in charge of the hospital, besides assisting the western-trained doctor when present at the hours mentioned in the preceding article, will also give medical treatment any time in case of injuries received while at work. But in serious cases requiring operation the western-trained doctor is called in.
- 5. Any workman who receives injuries while discharging duty will be immediately attended to by the resident physician. For further treatment, the

patient will be attended to by the westerntrained doctor at regular hours according to article 3.

- 6. Any workman who is sick or suffers from injuries received while at work should first obtain a medical permit from the department of general affairs before going to the hospital for treatment; medicine is supplied free of charge. The patient is required to pay three coppers as registration fee.
- 7. Any workman who is sick or suffering from injuries received while at work is allowed to stay in the hospital for medical treatment free of charge, but the patient has to provide his own food and the members of his family or friends are allowed to take care of him.
- 8. When the condition of sickness is serious, for the sake of more convenience and better treatment, the patient will be removed to St. Luke's Hospital by the Company without any charge except the supply of food by the patient himself.

- 9. When any employee is lying sick at home he can have the attendance of the western-trained physician at the reduced rate of \$2 a visit and the fee is further reduced to \$1 for poor families, but the fee should be paid in advance to the Works' Office from which a permit can be obtained.
- 10. Facilities for vaccination are provided each spring by the Company. Families of all workmen may have the privilege of being vaccinated after being registered and after having secured a permit according to article 6.

# Confinement Allowance

One month before and one month after childbirth, a woman worker is not allowed to work. During the period a sum of \$10, called confinement allowance, shall be given to her, \$5 being given her one month before childbirth upon report to the Works' Manager through the forewoman, and the other \$5 one month

after childbirth. If she is found working somewhere else during this period, her allowance must be returned, and she must pay a fine, the amount of which is to be decided according to circumstances.

#### Rice Allowance

1. Those employees drawing below \$15 a month will receive two dollars as rice allowance, and those drawing from \$16 to \$20 a month will receive \$1.

The Sales Office serves meals, \$2 each a month for servants and \$5 each a month for other employees. If this sum and the rice allowance of \$5 as given by the Main Office in specified cases, after having been added to the salary, does not amount to \$15 or to \$16 but below \$20, the provisions for rice allowance of the preceding paragraph will hold good.

2. Each woman worker receives \$1 a month as rice allowance.

- 3. An apprentice receives no such allowance.
- 4. Deductions in such allowance will be made proportionately to the number of days on leave every month.
- 5. Such allowance is given on the fifth of the following month.
- 6. When the price of rice from Changchow and Wusih districts returns to \$9 per picul, such allowance shall be discontinued.
- 7. The above rules have been in force since June, 1920.

# The Young Men's Self-Promotion Association Evening School Courses of Study

1. English: 8 grades. Subjects taught—Reading, Spelling, Translation, Grammar, Composition, Dictation, Conversation, etc.

Time—Mon., Tues., Wed., Thurs., Fri., 7:30-9:30 P.M.

2. Chinese: Subjects taught—Reading, Civics, Composition, Abacus Counting. Four years for graduation. Advanced students admitted, and period before graduation may be shortened according to standing. Graduates are given certificates.

Time—Mon., Tues., Wed., Thurs., Fri., 6:30-7:30 P.M.

#### Regulations

The school year is divided into two semesters, the first semester beginning February 15 and ending on July 15, the second semester beginning September 1 and ending on January 15.

- 2. No class is started with less than ten students.
- 3. Subjects of study must be selected at the time of registration, and no changes

must be made afterwards, unless upon further charges being paid.

- 4. The purpose of the school is for the benefit of young workmen, so the students admitted should all be ambitious. Misconduct and violation of school regulations are subject to expulsion.
- 5. Final examination is required at the time of graduation. Those who pass with a grade of 70% are each given a diploma, which will entitle the holder to special treatment by the Commercial Press, Ltd. A student who passes the examinations each semester with a mark of 60% and above is promoted with a certificate.
- 6. Any course of study, if there are ten applicants, may be specially provided.
- 7. The registration fee of \$1 will be deducted from the tuition in the case of successful candidates, and returned in the case of unsuccessful ones.
- 8. The tuition charged each semester is \$1 for Chinese (non-members, \$2),

and for English, Grades I and II, \$2 each; Grades III and IV, \$3 each (in case of non-members, Grades I and II, \$5 each; Grades III and IV, \$6 each). The difference in the tuition paid by members and non-members is one half. Besides these reduced rates in tuition, the many other privileges, such as library, social meetings, athleties, etc., which are open only to members, may be enjoyed by students who want to become members by paying \$2 a year membership fee.

- 9. The time required for graduation is four years, i. e., eight semesters.
- 10. Tuition must be paid in advance; admittance to classrooms only upon presentation of tuition receipts.

# Rules Governing Scholarships in the Shang Kung Primary School

1. This school provides 20 full and 60 half scholarships for the children of the

employees, including woman workers, of the Company. [However, an increase of 30 full (making a total of 50), 40 half (making a total of 100), and 50 quarter scholarships (to be given to the second. and succeeding boy or girl of any employee whose first boy or girl has already secured the full or half scholarship) have been provided since January, 1921, against the interest of 8% per annum fixed by the Board of Directors on \$50,000 appropriated by the shareholders on May, 1920, to the welfare fund of the employees. But when the fund has been so used that the amount of interest therefrom becomes insufficient for the upkeep of the various numbers of the scholarships mentioned above, necessary suspensions shall be considered. ]

2. An extra provision for two scholarships in middle schools is also in force. The children of the employees of the Company, who are graduated in this school from year to year with the desire of continuing their study but without financial means, will be supported by this school in local middle schools, such as the ordinary middle school, normal school, industrial school, or vocational school, till the completion of the course.

3. A student entitled to full scholarship must be the child of a father or a mother who has been employed in the Company for a year and draws less than \$15 per month; and a student entitled to half scholarship must be the child of a father or a mother who has been in the Company for the same period and draws less than \$30 a month. In case there are more qualified applicants than the scholarships, due arrangements will be made according to the Rules for Awarding Scholarships.

4. Only one child from a family will be allowed a full or half scholarship. In case there be any scholarships left, arrangement according to the order in the Rules for Awarding Scholarships will be made to accommodate a second child who has the largest number of brothers and sisters.

- 5. The father or mother of an expectant scholarship should fill out a proper application to be indorsed by the department in which he or she works and passed to the school beforehand.
- 6. If a student who has gone to a middle school at the expense of this school drops out, his support will be discontinued; and the transference to another school during his academic period should be approved by the head master of this school.
- 7. The child of any employee who has resigned or been discharged, or whose salary has been raised to over \$15 or \$30, will not be allowed the privilege of scholarship after he finishes the interim school term.

The resignation or dismissal of the employees whose children have been allowed scholarship in the school by the various departments shall be investigated by the authorities of the Shang Kung Primary School at the beginning of every term.

- After the death of an employee 8. (man workers only) who has served the Company with merit for five years, his younger children may be educated in this school under the conditions stipulated in articles 1 and 2.
- 9. With regard to full and half scholarships and to support to be given in middle schools, the fees will only cover the amount of tuition. The purchase of textbooks and the fees for boarding and lodging should be at the student's own expense.

10. These Rules may be modified or amended by the head master of this school with the approval of the Board of Directors

of the Company.

### Rules for Awarding Scholarships

1. a. Children whose parents have passed away or have been disabled.

- b. Preference to be given to children whose father or mother draws the lowest pay; for instance, (1) in case of full scholarships, the award will be given first to children whose father or mother draws \$13, and then to children whose father or mother draws \$14, and (2) in case of half scholarships, the award will be given to children whose father or mother draws \$28 and then to children whose father or mother draws \$28 and then to children whose father or mother draws \$29.
- c. Children whose father or mother has served the Company the longest; for instance, in case of one year's service, a year and two months has the preference over a year and one month.
  - d. Children who have the largest number of brothers and sisters; for instance, a child from a family of two children has the preference over a family with one, and a child from a family of three children has the preference over a family with two.

- 2. Award is first given to a child who meets all the conditions of a. b. c. and d.; then a. b. and c.; a. b. and d.; a. c. and d.; a. and d.; b. c. and d.; b. and d.;
- 3. These rules will govern the full and half scholarships, the scholarship in the middle school, and children admitted to this school under article 8 of the preceding section.

# The Commercial Press Kindergarten, Housed in the Presbyterian Church, Paotung Road

- 1. Object: To develop the mind and body of the child and supplement home education.
- 2. Courses: Games, Singing, Moral Training, Toys and Mannal Work, Social Affairs, Names of Objects, Word Reading, Gardening, etc.
  - 3. Time: 9 to 12 A.M., and 1 to 3 P.M.

- 4. Refreshment: Light luncheon is served to teach the children the proper manner of handling food and of eating and drinking.
- 5. Enrollment: The number of children is limited to eighty; both boys and girls are admitted, but without lodging.
- 6. Age: Children above four and under eight years of age are admitted. The period of training in the kindergarten is not fixed, but the children are so taught that they will be prepared to enter the lower primary school. Certificates will be issued to the children who finish the course and recommendation is given them to enter the Shang Kung Primary School.
- 7. Tuition: Every child pays a tuition of \$5 and \$1 for paper, pen, cakes, etc. Those not attending in the afternoon pay \$4 for half a year. Au employee drawing less than \$15 a month from the Company, through recommendation,

may send his or her child to the kindergarten at a tuition of \$1 for half a year, a privilege extended to twenty of such children. Children from families of employees, who are paid within \$30 a month, are admitted at \$2 for half a year, a privilege also extended to twenty of such children. The treatment holds good for children from one family and regardless of the attendance for a whole or a half day.

8. Vacation and Holidays: The summer vacation lasts for about eight weeks, and the winter vacation, about three weeks. Christmas, Easter, National Day, Dragon-Boat Festival Day, Mid-Autumn Day and Saturday may be observed as holidays.

# Recreation Club for the Employees

At the shareholders' meeting in May, 1920, a fund of \$50,000 was set aside for the welfare work of the employees of the Company. Now it has been decided to

erect a club building with the fund for the use of the employees after their office hours, to be located on a lot adjoining the Works of the Company. It will consist of a lecture hall, a cooperative store, a movie hall, baths, etc. Other facilities and equipment are to be decided upon at the completion of the building.





#### ROMANCE, TRAGEDY

AND

#### **OPPORTUNITY**

of

# LEPROSY TREATMENT

A. G. FLETCHER, M. D.

# TAIKU LEPER HOSPITAL

TAIKU CHOSEN, JAPAN.



# ROMANCE, TRAGEDY AND OPPORTUNITY OF LEPROSY TREATMENT.

In the Taiku Leper Hospital the Ethyl Ester treatment is given to all our patients. Camphor Oil, in the proportion of one to four, is added to the Ethyl Esters and from 4 to 9 c.c. of this solution is given hypodermically, deep into the muscles of the buttocks, twice weekly. The smaller dose is given at the beginning and gradually increased according to age, health and strength of the patient. This treatment is practically painless and rarely do we have an abscess form at the site of injection. Part of our Ethyl Esters are secured from the Government of Chosen as a free gift and part are bought from the Peking Union Medical College. Bernard E. Read Ph. C., M. S., Department of Pharmacology of the Peking Institution has written the following most interesting account of an ancient romance in the treatment of leprosy.

#### Romance:-

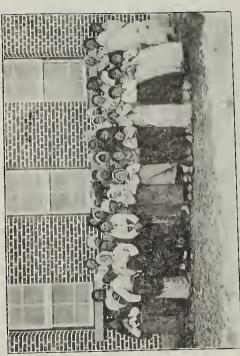
In the treatment of this disease there has been known for many centuries to the peoples of Asia a valuable medicament called in the Indian vernacular "Chulmoogra." In other countries it has other names. The Burmese call it "Kalaw"—in Assam it is known as "Lemtam." In China its name is "Ta Feng Tzu." The history of this drug dates back to time immemorial. The origin of its use may be difficult to trace, but there is a legend from Burmah given by Joseph F. Rock which is highly entertaining.

It relates that in the days of yore, before the time of Buddha, there reigned a king in Northern India by the name of Ok-sa-ga-rit. This king had five sons and five daughters. These five princes exiled themselves, and their sisters volunteered to do the same, owing to the naming as heir apparent of a younger (sixth) prince, a son by a second

queen. The story relates that Piya, the eldest sister of these five princes, who was much honoured and revered, became a leper. The brothers and sisters, for fear of wounding her feelings, took her into a jungle, as if going on a pleasure trip, and when they arrived at a certain place where there was a cave they left her there with all kinds of provisions. The cave which had a very narrow entrance, was well protected.

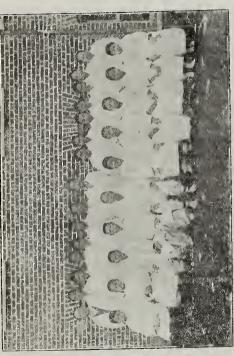
At the same time Rama, once the king of Benares, was living in the jungle under the following circumstances: When king of Benares, he became afflicted with leprosy, and although his court physicians did their best they failed to relieve him from his sufferings or to improve his condition. He decided to abdicate the throne in favour of his son, and, leaving the palace, went into the jungle and existed entirely on herbs and roots, but especially on the fruits and leaves of the kalaw tree. After a time he was completely cured and felt better and stronger than when he lived in the palace surrounded with luxury. He lived in the hollow of a large tree, which he converted into a home.

One day a tiger, when prowling near Piya's cave was attracted by the odour of a human being. It made frantic efforts to gain entrance to the cave. Piya was so horrified that she gave a piercing scream. Rama heard the cry from his hollow tree and noted the direction whence it came. Next day he went in search of the person who gave the agonizing cry. He discovered the cave and shouted. "Who lives in the cave?" Piya, hearing a human voice, replied, and after the usual greetings, explained her circumstances. He asked her to come out, but she refused, being shy and modest. So Rama forced his way into the cave and carried her off to his hollow tree. He then made her eat the fruits, roots, and leaves of the kalaw tree which had wrought such a wonderful cure for him. She was soon cured, and Rama took Piya unto himself



Before Treatment

"A group of lepers being admitted to the Anderson Memorial building for babies are still healthy and will remain free from leprosy if taken away from their women. Notice the three small babies on backs of their leper mothers. sick parents as the disease is not hereditary"



After Treatment

"Lepers who were cured with the Bthyl Ester freatment in the Talku Leper Hospital and are now acting as nurses. They give all the injections, do all the dressings and all the work in the laboratory and drug rooms of the institution" as his wife. Piya gave birth to twins sixteen times, bearing thirty-two sons. A hunter from Benares one day came to this part of the jungle and recognized Rama as the former king of Benares. Seeing so many young princes, the hunter asked who they were. Rama explained the circumstances, and the hunter, on his return to Benares, related the whole story to the king who was none other than Rama's son.

The seeds of this wonderful tree are identified to-day as belonging to the genus of trees known as hydnocarpus. Of this genus there are a number of trees, the seeds from which are used for the extraction of an oil effective in the modern treatment of leprosy. The early records of India and China both show that the doctors of ancient times were well acquainted with its use.

English physicians travelling in the Far East learned of the use of this efficacious drug. However, certain disadvantages in its use have hindered the treatment of leprosy during these seventy years since the drug was first used by western physicians. Even a relatively small dose of the oil given by mouth will cause vomiting. Not only does it act as an irritant upon the stomach, but when administered subcutaneously large abscesses frequently form and cause great trouble, rendering this method of treatment very irksome. Various methods, therefore, have been devised for obviating these disadvantages which unfortunately had given this most valuable drug a doubtful reputation. To-day there is no doubt about its efficacy. It is particularly to the credit of such men as MacDonald and Dean of the Phillipine Islands, that in 1920 application was made of the chemistry of the oil to prepare and use the mixed Ethyl Ester preparation. Since that time numerous reports from many parts of the world show that it is possible to administer the drug in this form to effect a satisfactory cure of leprosy.

## Tragedy:-

The Taiku Leper Hospital is located in the capital of North Kyong-Sang Province (Keisho-do). At present it accommodates 410 lepers. In this Province, with an area of about 7,380 square miles and a population of a little more than 2,000,000, a recent survey revealed the location of 1,700 lepers. Undoubtedly there are a few hundred not yet discovered. For financial and other reasons the Leper Hospital has almost reached its limit of capacity. Two thousand lepers in the Province are depending upon us for treatment. Shall they suffer and die without help when there is a well established remedy?

## Opportunity:-

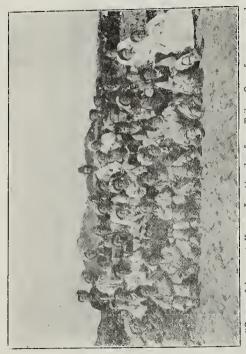
The plan is to get all the lepers in this Province under treatment soon as possible. To this end Treatment Stations will be established in centres where the greatest number of lepers are located. This will be a comparatively inexpensive method as the great majority of lepers who will come regularly to the Stations for treatment will continue to live in their homes and be self supporting.

Where conditions in the home, or contagious nature of the disease, indicates the need of isolation, such cases will be referred to the Taiku Leper Hospital. Patients discharged from this hospital as apparently cured will be kept under observation at the Treatment Station nearest their home and additional treatment given if indicated.

As the disease is not hereditary, untainted children of leper parents will be removed to a Home for such children where they will be properly cared for and permitted to grow up healthy and strong. This Home will be centrally located in the City of Taiku.



Taiku Leper Hospital. The healthy baby you see will soon fall a victim to the disease unless removed from its leper parents". ·Leper family in the country waiting for the treatment as proposed by t



"Group of lepers at Kyung Ju, 44 miles from Taiku, One of our proposed Treatment Stations, who are anxiously waiting and praying for the treatment".

Medical supervision of these Treatment Stations will be provided by a Korean Doctor who will have an itinerary that will make possible a visit to each Station once every week or once every ten days. To visit each of the ten Stations the Doctor will travel a distance of 322 miles. Part of the time he will travel by rail and part of the way by auto.

At each Treatment Station will be permanently located a nurse or some one qualified to give the hypodermic treatments. Preferably the nurse shall be one, who in the early stage of the disease, entered the Leper Hospital as a patient, where he was not only made free from all symptoms but trained in the treatment and care of the disease.

The following budget for Ten Treatment Stations is made on the assumption that the Government will cooperate and, provide the Ethyl Esters free of charge.

#### BUDGET FOR TEN TREATMENT STATIONS.

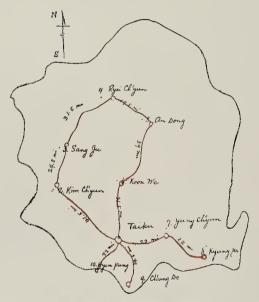
To establish site and	buildings	10	@ 500	each \$	5,000		
To maintain:							
Korean doctor's sal	ary	12 mo.	@ 75	,,	900	per	year
,, ,, travel	ling exp.						
3 trips	per month	36 trips	@ 12	٠,,	432	,,	,,
,, ,, food	***	12 mo.	@ 15	11	180	33	3 >
Treatment Assistant	s' salaries						
10 @ \$ 10	each 100	12 mo.	@ 100	13	1,200	"	33
" Stations;	fuel, water						
10 @ \$ 5	each 50	12 mo.	@ 50	,,	600	,,	"
,, Stations	; repairs						
10 @ \$ 2	each 20	12 mo.	@ 20	,,	240	,,	15
	Total cos	t mainte	nance	8	3,352	,,	,,

Here then is our great opportunity; By removing untainted children from their leper parents—By isolating more severe cases—and by treating all lepers to prevent further spread of the disease and thus entirely eliminate it from this Province.

Such an opportunity as this will find its climax, either in a great tragedy or a great romance. If treatment is withheld 2,000 lepers without any hope of a cure, will be left to the ravages of the most loathsome of ail diseases, which destroys both the flesh and the spirit. As the 2,000 deteriorate they will gradually spread the infection-hundreds of others will contract the disease-helpless children fall victims to their parents malady and thus the vicious cycle of the tragedy of leprosy without treatment will go on.

On the other hand if treatment is made available according to the plan proposed above a new chapter will be written in the history of leprosy, a chapter full of thrilling interest and "with a happy ending" that might well rival that of any ancient romance. It would mean that not only 2,000 lepers would be given new life and new hope but the other 2,000,000 inhabitants of the Province would be safeguarded from the contagion of this dreaded disease and perhaps the first forward step taken in a definite program to "rid the world of leprosy".

Send gifts to American Mission to Lepers, 156 Fifth Ave., New York City or direct to A. G. Fletcher, Taiku, Chosen, Japan.



Itinerary of Ten Treatment Stations



# CHINESE CULTURE VISUALIZED

DA RETHY C.ASKE WITH THE BENEFOUS AND DA
AROA DEPLANCE MANON AND PRODA & M. HUMMAL
OF THE YENCKURG SCHOOL OF GROEBBA BYDDES

LEGEND

STRANTIN IN YELLOW ESC LEGENSANT,

GRANGE RECOR FROM OR SUMMES SOUTHERNTY:

AND STANDS AND NATIVE AND SUMMES FOLKE

REVC. SHOWS TATAR SUPPLIESCY.

	OF THE YES	PARALLEL		OUTSTANCING NAMES	DVULOTIC	RELIGION	ART	INVENTION	PER-
	B. C.	WESTERN HISTORY	CHARACTER- IZATION	NAMES & EVENTS	DYNASTIES	RELIGION PHILOSOPHY LITERATURE	ARI	INTERCOURSE	IOD
	2800	SARGON OF AKRAD CLAY TABLETS	ORIGIN OF CHINESE THEIR ULTIMATE ORI-	LEGENDARY RULERS SUI JEN-REPUTED 'PRO- DUCER OF FIRE" - THE CHINZEE PROMETHEUS		EARLY RELIGION			
	2700	ABTRONOMICAL DESERVATIONS	THEIR ULTIMATE ORI- OIN IE STILL BHROUGED IN MYSTERY. THEY ARE BURPOSED TO MAVE MI- ONATEOFROM THE TARINE BASIN. CENTRAL ASIA, INTO THE YELLOW RIVER VALLEY AND TO MAVE SET TLED IN THE RROWINCE	CHINZSE PROMETHEUS FU HSI-REPUTEO DOME- STICATOR OF ANIMALS-		A HOST OF NATURE SHRITS WERE WORSHIR. RED. SACRIFICE TO THE SHRITS OF ANCESTORS IS FOUND IN THE EARLIST RECORDS.	NEDLITHIC REMAINS		
	2600	YPT	INTO THE YELLOW RIVER VALLEY AND TO HAVE SET TLED IN THE RROVINCE OF SHENSI.	FU HSI - REPUTEO DOME- STICATOR OF ANIMALS- INSTITUTOR OF MARKI- AGE, INVENTOR OF MU- SICAL INSTRUMENTS & WRITING.	LECEND	EST RECORDS.	POTTERY AND STONE CARVINOS RECTOTYPES OF LATER BRONZES		X
	2500	in EG	LEGENDS	SHEN NUNG - GOD OF ADRIGULTURE HUANG TI-RERUTED IN-	ARY EMPERORS				TYM
	2400	AGE ,	MOST OF THE ARTS OF SOCIETY AND INVEN- TIONS OF LATER TIMES MAVE SEEN ATTRIBUTED TO THIS PERIOD AND TO LEDENDARY HEROSS, AS IN GREECE.	DAR & SD YEAR CYCLE	Lan Ending				H A
	2300	PYRAMD AGE in ECYPT CITY STATES IN MESOPOTAMIA	IN GREECE	YAD . REPUTEO TO HAVE REVISED THE CALENDAR BHUN-RERUTED REGIN - NING OF THE FEUDAL SYSTEM.					GE
	2200	PYR.							Hol
		G	EARLY GOVERNMENT	YU - FOUNDER OF THE FIRST DYNASTY				INTOXICANTS	f EG
	2100	HAMMURABI'S CODE OF LAWS ABRAHAM CONTEMPORARY	FROM THE PATRIARCH- AL RULE OF NOMAD TRIBESE EVOLVEO A FEUDAL EVERTM UNDER THE SON OF HEAVEN."LOCAL MAT- TERS SEINO LEFF TO THIOLAL CHIEFS RESULT- ED TO WARD LOCAL SELF- COVERNMENT TO THE RRESENT.		夏			THE DISCOVERER WAS DISMISSED FROM SER- VICE BY YU! "THE LO- UOR WILL ONE DAY COST SOMEONE & KINGDOM." PROBABLY A LEOEND OF LATE ORIGIN BUT SHOW EARLY AYTITUDE SEMINO CHINESE MODERATION IN DRINK TODAY.	Z
	2000	F 7	TERS BEIND LEFT TO TRIDAL CHIEFS RESULT. ED IN STRONG TENDANC.		HSIA			LATE ORIGIN BUT SHOWS EARLY ATTITUDE SEMINO CHINESE MODERATION IN DRINK TODAY.	ם
	1 900	CRETAN CULTURE RD KINGS in EGYPT	DOVERNMENT TO THE RRESENT.						
	1800	<sup>CRETAN</sup> CULI		CHIEH, WHOBE WICKED. NESS BROUGHT THE DOWNFALL OF THE DYNASTY.					
	1700	CRET		DYNASTY. T'ANG - THE FIRST SUC- CESSFUL REVOLT					
		PHER			100	BONE RECORDS	SOME ATTRIBUTE THE ZARDIEST EXTANT BRONZES TO THIS PER-	İ	FEC
	1600	SHE	THE ONLY EXTANT RE. CORDS OF THIS RERIDD ARE SOMEOF THE EARLI- EST POIMS IN THE BOOK OF ODES, AND THE BONE INSCRIPTIONS		商	BONE RECORDS SHOW THAT THE RELIG- 10US PRACTICES OF THE RESIGD CONSISTED OF RESIGD CONSISTED OF RESIGNATION AND OTHER SHAMANISTIC RITES REFFORMED SY PRIESTS SEFORE IMAGES OF NA- TIME REPIRITS			D G
	1500		OF MOST OF THE SHANG EMPERORS. FURTHER		SHANG	RERFORMED BY RRIESTS SEFORE IMAGES OF NA- TURE SPIRITS		EARLY LIFE	FCC
	1400	IKHNATONTHE MOHO-	KNOWLEDGE AWAITS ARCH EGLODICAL EACAVAL TION		g, *·			BONE FRAGMENTS OF THIS PERIOD MENTION BILK WEAVING, HUNTING AND FISHING, THE CARL IEST ODES SHOW THA CES OF NOMADIC LIFE	TAT
	1 300	THZIST MDSES		1292 - FIRST RECORDED CLASH WITH TATARS.				CES OF NOMACIC LIFE	OCCUPATION FEUDAL STATES D
	1200	FAW MALORT	MANY HUNDREDS OF FEUDAL STATES	SEAST WITH TATARS.	The second	SECUNDADE OF THE			DZ
			CONSOLIDATION	CHOU HSIN, AS INFAM- OUS AS CHIEH WU WANG THE FOUNDER	18 1 19 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	SEGINNINGS OF LYRID POETRY  SODK OF CHANGES.			of CHIN/
	1100		THE CHOU DYNASTY RESEMBLES AND RARTLY RARALLELS THE DAVIGIO			OIVINATION	NINE TRIPODS SYM- BOLS OF ROYALTY, AND ATTRIBUTED TO YU, PRODABLY SELONO HERE SAID TO HAVE BEEN LOST 233 B. C.	BOOKS MADE OF BAM BOO SLIPS MEDICINE & SURDER	
	1000	DAVID & SOLOMON HOMERIC POEMS & THE VEDAS	THE CHOU DYNASTY RESEMBLES AND RARTLY RESEMBLES THE OAVIOIO OWNASTY OF THE JEWS. A PERIOD OF ELIMINATION OR ASSIMILATION OF NATIVE TRISES, CON- SOLIDATION UNDER				HERE SAID TO HAVE BEEN LOST 233 B. C.	MADDINE & BONDER	15.0
	900	CARTHAGE FOUNDED		MU WANG-THE TRAVEL- LER 841-INTERREGNUM-EAR-		BOOK OF HISTORY			1061
	800	FIRST OLYMPIAD	FALL APART UNDER WEAK SONS. THE END OF THE PERIOD SAW CHINA UNIT- FIED IN RULE AS WELL AS IN THOUGHT AND FEELING	LEAT - INTERREGULM-ZAR- LEST AUTHENTICATED DATE IN CHINESE HISTORY. 776 ECLIRGE OF THE SUN VENISIED DATE			TEN STONE DRUME		PER
	700	ROME FOUNDED ISAIAH & AMOS		VEHIFIED DATE	JPJ 3				TRA TRA
		JEREMIAH	AGE OF CLASSICS	-	СНОП		BRONZE AGE		
	600	BABYLONIAN CAPTIVITY BOLON BY GAUTAMA	THE LATTER MALF OF THE OWNSTY STMINING. LYPARALLESTIME GLOC- CONTROL TO THE CONTROL ATURE IN PRODUCING THE CANONS REVERSE TO THE ARREST. AND SET THE TYPES FOLLOW- ED BY SUCCESSIVE CENERATION MALES CLUSTER ASOUT THIS PERISO	LACTZE THE MYSTIC.	K - 1	ESS FIRST WRITTER	SACRIFICIAL VESSELS MIRRORS AND BHOR' SWCROS MADE WITH	:	CHINESE LIZED EMPIRE
	500	COLDEN AGE	ATURE IN PRODUCINO THE CANONS REVERSO TO THE RRESENT, AND	CONFUCIUB MORALIST MOTZE "UNIVERSAL LOVE"	最機分	BUDK OF ODES COLL. ECTED. THE GREAT TEACHERS			ES
	400	PLATO NE	ED BY SUCCESSIVE CINERATIONS GREAT MANES IN MANY LANDS	MENCIUS THE INTER- RRETER OF CONFUCIUS' TEACHINGS.		THE GREAT TEACHERS OF THIS AGE, EXCERT MOTZE, ALL LOOKED TO THE PAST		MAGNETISM KNOWN	IIdy IIdy
	300	ALEXANDER THE	PERIOD	TEACHINGS.		THE LITERARY LAN QUAGE OF THE PERIOD DIFFERS LEBS FROM THAT OF TODAY THAT THE ENDLISH OF CHELL CER FROM THAT OF THE 20TH CENTURY	N THE TEN STON	ARISTOTLE	E E
	200	of GREEK	UNIFICATION	GREAT WALL	¢H*IN	CER FROM THAT OF THE 20TH CENTURY THE SURNING OF BOOKS	THE TEN STON	EARLY MEDIA OF BA	HE IK
	200	DESTRUCTION OF CAR-	UNIFICATION IN LINKING FRRG. MENTS OF ANGENT WALL, CH'IN SHIM HUANO, SYMBOLIZED HIS GREATER WORX OF UNIFYING CHINA AS ALEXANDER UNIFIED GREECE	WU TI CRUSHED THE HSIUNG NU , 85U MA CH'IEN THE		THE SURNING OF SCHO AND KILLING OF SCHO LARS WAS AN ATTEMPT TO FREE CHINA FROM THE STAGNANT PAST,	ACE. RECORDS  ARCHAIC BUT VIOLE OUS BAS-RELIEFS	1-	-
	100	JULIUS CAESAR	PAX SINICA	RSU MA CH'IEN THE HISTORIAN	漢	PEROR TO SACRIFICE TO CONFUCIUS.	HAN CONGUEST	FREQUENT CONTA	STR
	A.D.	CHRIST	THE EASTERN WORLD UNDER ONE RULE - LIKE THE SYNCHRONOUS PAX ROMANA - GAVE A BREATHING SPELL FOR PROGRESS, BUT STILL ON OUR HORE!		HAN	CLASSICS TOOK SHAPE AN AGE OF HISTORIANS DICTIONARY MAKERS AND ANTIQUARIANS	BACTRIAN, PESSIAI B FLUENCES - BEEN INFL'	BASRA	"IX I
	100	DESTRUCTION OF JERU	PROGRESS, SUT STILL ON OLD MODELS.		N Y	PERSECUTED PERSIA; JEWS FLEE TO CHINA SE MING TI SENDS FOR BUDDHIST SCRIPTURES AND PRIESTS.	"	105 TSAI LUN INVENT	GLI GLI
	200	MARCUB AURELIUS				AND PRIESTS.  185 TAGISM BECOMES A STATE PELICION.	171 EARLIEST LAND SCAPE ON STON TABLET.		
ļ			OARK AGES	CHU KO LIANG - A DENIUS IN MILITARY BYRATECY.				220 THE ROMAN, T. LUN, REACHED NAI ING, AND CHINE VISITED ANTIOCH 284 EMBASSY FR DIOCLETIAN	1.7
	300	CONSTANTINE	ROME FELL THROUGH DECENERACY WITHIN AND BARBARIAN RRES- SURE WITHOUT	SSU MAYEN, FOUNDER OF TSIN	TSI			TEA FIRST MENTIONE 399-414 FA HS CROSSED CENT ASIA TO INDIA RETUI	
	400	FALL OF ROME	AS CHRISTIANITY PRESERVED CIVILIZA- TION THROUGH THE DARK AGES IN EUROPE.		s x—	NEST ORIANS ASSYRIAN CHRISTIANS ENTERED KANSU, WHEI	KU K'AI CHIH, EARI E EST PAINTER OF WHO E WE HAVE PICTORIAL R	ASIA TO INDIA RETUI IND BY SEA, IM E- GLASS - MAKINO FR PARTMIA	
	500	JUSTINIAN	OARX AGES THE NAN EMPIRE LIKE ROME FELL THROUGH GEOENERACY WITHIN AND GARGARIAN RICE. BURE WITHOUT AS CHRISTIAN THROUGH THROUG		DYHASTIE	NESTORIANS ASSYRIAN CHRISTIAN: ENTERED KANSU, WHEI WITSUNG 0.0360 TM MONASTRIES - BUD HIET & CHRISTIAN - TM LATTER WENT TO TM TATARB. CONVENTE. THE OUIGURS, & GAW THEM THE PRESEN' MONOGO LAPMASET.	CORDS	CONFASS MENTION	EO.   VI
	600	MOHAMMED	MILLION A MICCOR	T'AI TEUNG THE CONGUERGR	Star				
			THE T'ANG OYNASTY UNE CHARLEMACNE, PESTORIOS AN OLD EM- RIME REINVIGORTED BY RIME REINVIGORTED BY RELIGION 18 UDDHISMI, BROADENED BY A EW CONTACTS CHOIA. BAC- TRIA. RESULTS ARC- TRIA. RESULTS ARC- TRY AND ART.		136	MANICHEEM ZORGAS TRIANISM AND OTHE RELIGIOUS ENTER FROM THE WEST	GREATEST CREATING PERIOD IN PAINTIN DIVISION INTO NORT ESN AND SOUTHER SCHOOLS	HBUAN TRANG TRA	VEL DIA
	700	BATTLE OF TOURS	INSPIRED BY A HEW RELIGION IBUDDHISM), BROADENED BY NEW CONTACTS (INDIA PAC	TU FUTCHINA'S GREAT- LI PO EST POETS LIU CHIH CHI, CRITICAL HISTORIAN.	)唐 T'ANG		LIU SSU HSUN WANG WEI	GUNPOWDER	S
	_800	CHARLEMAGNE	TRIA: RESULTS ARE SHOWN IN RISE OF POE- TRY AND ART.		I MILL	T'AI TSUND GATHERE A LINEARY OF 200,00 VOLUMES. AGE OF LYRIC POS TRY	MANUFACTUREOF TR	COURT GAZETTE-OLD NEWSPAPER 688 FIRST PRIH BOOK,	, Z
	900	HOLY ROMAN EMPIRE	BARRACKS EMPERORS		physicality	TRY 983 PRINTING OF TH CLASSICS			76
	1000		LINE FROME OF SRG A 4TH CENTURIES CLASSIC RENAISSANCE		宋	CRYSTALIZATION O	PERFECTION & CO	N. IN	G.S
	1 100	NORMAN CONQUEST	AGE OF CULTURAL GREATHESS - IMITATIVE RATHER THAN GREATIVE- ANO ADMINISTRATIVE WEAKNESS BIMILAR TO	THE ECONOMIC REFORMS OF WANG AN SHIH.	SUNC	PHILOSOPHIC. SCIENTIFIC, & HISTORICA WRITING, ALL ACCORDING TO THE TRADITION OF THE PAST	LI LUNG MIEN	MOVABLE TYPE GUMPOWDER USED WAR	E C
		ORUSADES	ANO ADMINISTRATIVE WEAKNESS BIMILAR TO THAT OF THE BYZANTIHE EMPIRE.	HUITSUNG, THE ART IST-EMPEROR. ALLIANCE WITH KIN TATARS	KIN NOOT	CHU HSI THE MHILO	- DEVELOPMENT	OF PAPER AND COMP.	A88 [ S. O.
	1 200	RUSA	MCNGGL AGE THE CRUSADES AND MCNGGL CONQUESTS		元	SSU MA KUANG TH HISTORIAH.		EGYPT.	120
	1 300		THE CRUSADES AND MENODL CONDUSTS SROUGHT CHINESE IN- VENTIONS TO AID IN EURORE'S REAWAKEN- ING	KUBLAI KHAN	YUAN	BEGINNING OF FICTIO	REHAIDBANCE IN PAINING CHAD MENG FU HUANG KUNG WANS	MARCO POLO SPENT YEARS IN THE SERVICE KUSLAI	
	1 400	RENAIBSANCE GUTENBERO	CHINA, HAVING DRIVEN BUT THE TATAR	YUNG LO BUILT PEKING	a	CONTINUES SUNG LITE ARY TRADITIONS SU WITH LESS VIOOR AN ORIGINALITY	R DESIMEMENT IN PAIN		ε » T A
	1 500	AGE OF DISCOVERY	RESTS ON HER		19]	ORIG INALITY	T'ANG YIN	PORCELAIN MAY	120
		REFORMATION	LAURELS, RECALLE THE RAST TRADITIONS AND STAC- NATES		MING		EXPANSION OF PO CELAIH INDUSTRY AI VARIETY & COLOR DESIGNE BEOINNINGS OF COL	OF	
	1600		EAST MEETS WEST	K'ANG HSI	-	HAN HSUEM P'. SCHOOL OF CRITICISE PERIOD OF REBERRO AND CRITICISM OF TH	BEOINNINGS OF CLE SOMHE GREATEST RERICO GENERAL ARTIS' PRODUCTION	OF CC	
	1700		THE ESS AFTER THE MONGOL TIDE OF THE 13° CENTURY BRINGS AN		240	CLASSICS	EXPORT OF PORCEL		With With
	1800	AMERICAN FRENCH TIONS	THE ESS AFTER THE MONODL TIDE OF THE MONODL TIDE OF THE TIDE OF THE MONOD AND THE TIDE OF T	CH'IEN LUNG	清 CH'ING	EXPANSION OF CHRI	S- PAINTING IMITATIVE		STRUGGLE with WEST
	1 900		THE "REPUBLIC"	T'AI P'ING BERELLION T'ZE HSI BUN YAT SEN		TRANSLATION & ADA	JARREO SY CONTA WITH HEW IDEALS TO PRESENTIS A PERIOD ASSIMILATION, NOT CATION, BUT WITH REVISION INTEREST THE ARTS	HE DOF BE- A	VES
			4 STUDENT MOVE	YUAN SHIH K'AI	REPUBLIC				
								ISHED BY TRUTH HALL P	

My depart in Ciphertin

Christian literature. There is an abundance of literature of all other kinds, much of it salacious, pornographic and non-christian.

#### COOPERATION SUNDAY

In an attempt to interest the members of the churches in this region in Cooperation the Regional Committee decided to make of October 31 "Cooperation Sunday." Inasmuch as this was the Anniversary of the beginnings of the Reformation, special reference was made to Luther and to the Reformation Movement. Special articles were written for the local evangelical press, and the pastors were urged to speak on the subject. The great problem here is to interest the national Christians in cooperation, and this is the first step in this movement, which must be carried out in more detail during the coming year.

Another effort to stimulate cooperation was made by the preparation of a "Directory of Christian Workers." It was not possible to include the names of the workers of all the evangelical organizations of the region, but the partial list numbers some 450 names, not counting wives. The number of Christian workers in these three republics must be around six hundred, not including women, who do

not occupy salaried positions.

### WORK OF EDUCATIONAL SECRETARY

Aside from the work as Secretary of the River Plate Regional Committee, Dr. Browning has continued, through correspondence, activities as Educational Secretary. Two excellent numbers of the Educational Bulletin have been issued. Personal contacts with the local schools have been maintained. Visiting North American educators and others have been assisted in their study of conditions in Argentina. He has published besides a number of magazine articles, a one volume report on the Montevideo Congress, and about completed the compilation of a manuscript which describes the Bible, its origin, preservation, extension and general character. Among the large number of addresses given, in various different churches, schools and public halls, was one in the National University at Rosario. He has assumed responsibility for securing a number of South Americans to write a book for the Student Volunteer Movement giving the viewpoint of nationals regarding the Missionary Enterprise.

# PROBLEMS RELATED TO NATIONAL CHURCHES

A recrudescence of nationalism is being felt the world over. As a consequence of this exaggerated feeling, the national leaders everywhere are clamoring for more independence and a larger place in lead-

ership. This movement can bring healthy results but it can also be very harmful if it should collapse for lack of prepared leadership. To endeavor to check it would be unwise and short-visioned, implying a conviction that the missionary ought to continue indefinitely the direction of affairs in foreign countries. On the other hand for nationals to assume control before they are well prepared would stultify the growth of the national churches. In this difficult period of transition, the Committee on Cooperation in Latin America can render an important service to boards and churches alike.

Already the Central Committee has created regional committees in which the nationals have always taken more or less active part. By enlarging those committees, and giving to the nationals within them a much larger place, these committees can become increasingly the basis for mutual understanding between the missionaries and the nationals and provide schooling for the national leaders. It seems clear that steps should be taken in practically every field where there are foreign missionaries to prevent serious misunderstanding between the

national movements and the missionaries.

Many signs of the need of such mediation are before us. In the November, 1926, number of La Revista Evangelica, published in Santiago, Chile, we find three articles written by prominent leaders as follows: "The Nationalization of the Evangelical Churches in Latin America," by P. Flores Valderrama; "The Nationalization of the Methodist Church in Peru," by Ruperto Algorta; "The Nationalization of the Methodist Church in Chile," by Federico Muñoz. That some of these national leaders are looking to this Committee for guidance is shown by a detailed request for help recently received by the Executive Secretary from the Chairman of the Committee appointed by the Mexican National Convention to consider the reorganization of cooperative forces in that country. The Secretary of the Committee on Cooperation in Brazil, commenting on this proposal, in the light of the experience of that Committee, says:

"I have read with great interest the letter from Mr. Epigmenio Velasco on the organization of the National Christian Council of Mexico. We, in Brazil, would appreciate very much to be kept informed of the further developments of the plans of our Mexican brethren concerning the organization of a National Christian Council. Report No. 10 of the Montevideo Congress on Relationships has a thorough study of the new phase of the missionary work in facing the growing indigenous churches that have sprung up as fruit of the noble work done by the missionaries. We mean in Brazil to stand by what seems to us the ripest and wisest advice from the great leaders who drafted that document. The ideas there expressed are not altogether new to us, as the plan for a parallel development of the missionary work and that of the indigenous churches has already been in operation for a number of years, where many of those missionaries never become members of the Brazilian church courts.

"Our experiments in Brazil show that under this plan a strong and efficient liaison agency is necessary to link together the churches and the missions. The more the indigenous churches develop, the more the specialized methods of administration and the psychological differences of group thinking and acting become apparent. Indigenous churches are usually swamped by their responsibilities in maintaining their local work. It is impossible, without a long period of preparation, to expect that the national churches will be able to raise money and match with their quotas the amounts offered by the missions for specific work. Such expectancy has been the source of difficulties encountered by our Union Seminary and the ultimate cause of the failure of the Union Rest Home in Brazil. On the other hand, when the initiative comes from the native church, unless it is sponsored by leaders of the missionary forces, it will never get the ear of the mission boards.

There are now in Latin America problems and movements which are distinctly national—the relationships of the evangelical churches with the governments, the defense of religious freedom, the presentation to the public of the Christian views on social, moral and educational opinion. On the other hand, there are problems exclusively missionary, such as the inter-relationships of the various missions on the field, the establishment of rest homes, the allocation of new ter-

ritories, etc.

"It becomes increasingly clear that the two circles of activity will become more highly specialized the more the national churches increase, on one hand, and the more the missionary forces branch out into education, medical work and the organization of secretariats, for

Sunday schools, research, bureaus of information, etc.

"Facing the situation, we at first bring candidates for a continental representation in the international Missionary Council, thought it would be well to organize a National Christian Council, after the usual model in the Orient. But the above facts made us change our minds and what we propose now is to organize the Federal Council of the National Churches of Brazil and to suggest that the several missions organize a Mission's Council of Brazil.

"The chief objection to this plan is that it would not provide for

proper relationships between the national and missionary work.

"Here is the place for a strong and efficient *liaison* agency, this we have in our Committee on Cooperation in Latin America, which would

have its usefulness greatly increased.

"As the Committee on Cooperation in Latin America is now constituted, it has not found its level on the field. In these areas where the membership is chiefly missionary, the committee has a tendency to work as a missionary organization; where it has strong indigenous delegations, its tendency is to become a national organization. Thus the headquarters in New York have the almost irresistible temptation to place the responsibility of the movements originating on the field

upon the Regional Committees, the indigenous churches and on the missions. These latter try to shirk by referendums to their boards. In this way enterprises of a general character are often slowed down or fail. Moreover, at the headquarters the Committee on Cooperation in Latin America is purely and officially a committee of the mission boards.

"If we get anywhere in the cooperative work—and this is the only

line that is worth while now in Latin America-we must:

1. Study the national problems through a national agency.

Study the missionary problems through a missionary agency.
 Study and work out the common problems and relationships

through the Committee on Cooperation.

"To carry this out in Brazil we will depend for many years on the Committee on Cooperation itself. Some departments of our office—statistics, information, social service, international peace, etc., must pass to the new Federal Council. Others, as correspondence with mission boards, coordination of missionary work, etc., will be passed to the Mission's Council. Without any increase of expenses to begin with, we in the Cooperation Committee will be able to do the office work for both, as we are now.

"But, as soon as possible, the Federal Council should provide for a half-time secretary. This man would be invaluable as a general agent for the missions, to meet missionaries on the boats, to do banking business, to see newcomers through the customs, etc., besides the many new duties that the Mission's Council will find for him.

"This would result in a greater efficiency of our staff and any of the three secretaries would be in a position to substitute their colleagues temporarily or permanently. The Federal Council in a few years should be in a position to have a full-time secretary."

The continued study of these questions in a cooperative way is

necessary.

#### INFLUENCE OF MEXICO'S NEW LAWS

The action of Mexico in regard to religious and educational questions, as well as her economic legislation, have received wide discussion in other parts of Latin America and no doubt will have considerable influence on future legislation of other countries. Indeed serious discussions of the religious question this last year in Colombia, Chile, Bolivia, Argentina, Uruguay, Guatemala, and even Spain, have reflected this influence. Not only are the evangelical churches, as they grow stronger in these countries, demanding more power of self direction, but the States are increasingly inclined to legislate against foreign control in ecclesiastical as well as economic matters. As stated recently by the Review of Reviews:

"In this era there is no possible escape from the plain fact that civilized peoples carry on their affairs under supreme control of In Report. Engine out public. Contin for

national governments. Asserting rights and powers of ultimate and unlimited authority, Governments regard all other forms of social life and organization as subject to the political constitution, and to the laws made in accordance therewith. This applies alike to Prohibition in the United States, Church control in Mexico, Soviet rule in Russia, and "Fascism" in Italy. Property is held by individuals, or in corporate form, only as the State permits."

A missionary in Guatemala has recently written:

"First in regard to our discouragements. When you were here, throughout the country Protestantism presented a fairly united front. Today we are a divided people. Independent forces have established missions and taken many of our people and throughout the country controversies among Protestants are largely the order of the day. Partly growing out of this and partly because we are so close to Mexico and catch her spirit, the attitude of the governing and intellectual classes which was formerly cordial is now becoming cool if not suspicious. And of course we come in for the general conviction throughout Latin America that Protestant Missions are a political weapon of the United States and share in the unpopularity of North America."

The latter charge, concerning the connection between the North American missionary and his government, is rapidly increasing. Now it is not only made, as in the past, by the Roman Catholic hierarchy, but also by important intellectual leaders. Even in as neutral country as Uruguay, it has been emphasized recently by those high in governmental authority. In Mexico it has been worked out as a thesis in a recent book by a leading Mexican lawyer, causing embarrassment to the Mexican evangelicals during the time the North American Government has been protesting against the new land and petroleum laws.

At the opposite extreme from the Latin Americans who see the missionary too closely connected with the country's "peaceful penetration" policy, is found certain North American interests who deeply resent criticism by missionary agencies of any questionable practices by their fellow-countrymen which makes more difficult the acceptance

of mission work as an unselfish Christian service.

A certain type of diplomacy, too, accustomed to the open discussion of only surface matters, while advocating the export of our automobiles, believes we should keep our ideals at home, Dr. Guillermo Sherwell recently wrote in the Pan American Union Bulletin as follows:

"Most missionaries are an obstacle to Pan Americanism. Now, there are many kinds of missionaries. There are some who try to teach the Latin American countries things so old that they have been forgotten. There are those who come to implant systems of education which although originally good may prove to be entirely artificial. Then, there are those who come solely to make religious propaganda and who end by offending the sentiment of the majority and by realiz-

ing in their adepts that saddest of human achievements, the destruction of all faith in the destruction of one. There are the moralists, who consider whatever is different bad simply because it is different."

# ATTITUDE OF ROMAN CATHOLICS AND PUBLIC OFFICIALS

In no year in the history of the Committee has its work and that of the constituent societies and churches attracted so much attention from the general public from government officials and from the Roman Catholic Church. Following the Montevideo Congress the last mentioned organization published a two volume report of the gathering, which while grossly misrepresenting the procedure of the Congress, published in their entirety in Spanish the twelve commission reports of the Congress, thus making available to a wide public the carefully prepared documents which express the facts and attitudes of the Evangelical Church of South America on the great religious, educational and social issues faced by the Continent. The clerical newspapers have discussed the Congress widely, often in a sensible way, as when a Montevideo paper said that some of the lessons of the Congress for the Catholics were that their schools should teach athletics, should bring instructors from Anglo-Saxon countries to teach English, and that the Bible should be taught more clearly to the In Colombia the Congress has evidently had considerable effect on the official Church. In Bolivia the Church felt impelled to undertake a campaign to raise money for work among the millions of neglected Indians. The liberals, however, believing that this was only a pretext to fill the Church's treasury, launched a counter movement and completely routed the Church forces. Writing from Chile, a well informed person says:

"There is a very noticeable change in the religious situation in these countries. The Catholic Church is giving more emphasis to the Bible and there are more sermons in the language of the people. In Chile an order went into effect on January first of this year that on feast days no priest under seventy years of age could officiate at the Mass unless some part of the scriptures were read in Spanish and there was at least five minutes exposition in Spanish on some part of that selection. I have attended almost on an average one Catholic Church service a week this year and have been much interested in the excellent sermons that have been based directly on the teachings of Jesus and the social application of these teachings. There seems to be much less emphasis on the Virgin Mary than formerly. In Evangelical centers there is more general interest in lectures and discussions on spiritual and religious subjects than before. The recent separation of

church and state in Chile has made some difference there."

Two governments have passed special laws by their National legislatures to allow free admission of building material for new edifices, Uruguay for the new Young Men's Christian Association

#### SKETCH OF DR, CORBETT'S LIFE

Hunter Corbett was born December 8th, 1835 in a substantial log cabin in Clarion County, Pennsylvania. His parents were of Scotch-Irish ancestry, inheriting the proverbial traits of thrift, indomitable will, and a steadfast faith in their fathers' God. There in the uncleared forests they became charter members of the Leatherwood Presbyterian Church. At the age of five, Hunter was first sent to school and his varying experiences with the stern school masters of those early days remind one vividly of successive pages from the life of Oliver Twist. As the eldest son of a large and growing family his leisure hours were filled with many a practical lesson in farming, carpentering, etc. which proved of incalculable value in his after life. After finishing the course at Elders Ridge Academy, the young, ambitious lad entered Jefferson College, from which he graduated in the year 1860. A great and abiding decision to become both a minister and a foreign missonary to China led him to enter Western Theological Seminary in the autumn of the same year, where he remained for two years, taking his final year at Princeton Seminary.

Although an ardent patriot whose real love for his country has grown with the years, the call to China was so insistent that the young missionary left his work in the Christian Commission and joined a party sailing for China July 3rd while the battle of Gettysburg was being fought. The Government required a bond of a thousand dollars to be deposited before sailing to be used to secure a substitute in case Dr. Corbett were drafted for service in the army.

The sailing ship, St. Paul, was of 900 tons burden and the only practicable route around the Cape of Good Hope. The catalogue of hardships endured during the six months' voyage is a stern and awful one which tested to the full the self-less purpose of the young missionary band. For seventeen days their boat was becalmed on the equator; there was constant jeopardy of being captured by privateers; and again, drifting within a stone's throw of the Philippine Islands, a sudden breeze alone saved their vessel from certain wreck. Early in the voyage the rations became seriously reduced and the coarse, unvaried fare so affected Dr. Corbett that for a score of years and more he

continued to pay the penalty of so harmful a diet. Arrived in Shanghai, three physicians advised his immediate return to the United States, holding that in his then weakened condition life in China would bring certain and speedy death.

In spite of these grave warnings, Dr. Corbett, in company with six other missionaries, sailed for Chefoo, a treaty port 500 miles to the north. When within 30 miles of their destination the ship ran upon a rock and the passengers spent the night wading through snow drifts searching for shelter on the barren shore. At daybreak the party stumbled upon a hut whose owner, for the sake of a baby girl asleep in her father's arms, did all that he could for the ship-wrecked strangers, Three days later a British man-of-war rescued the party and brought them safely to Chefoo.

The year 1864 in China could not have been more inauspicious for the making of friends with a hostile and conservative people. The great Tai Ping Rebellion was at its height, while the capture of Peking by the French and British forces with the subsequent opening of several treaty ports was but a newly accomplished fact.

The three missionary families made their first home in an old deserted temple in the city of Teng Chow, 55 miles north of Chefoo. The study of the language was the first requisite and to this herculean task the group set themselves, with unfilinching resolve to acquire as much of the colloquial as possible in spite of the lack of text books or helps of any kind. Eight months later, unable to secure any property in Teng Chow, Dr. Corbett moved to Chefoo and made his home in a haunted house on the outskirts of the city, the only spot which could be rented from the hostile populace. Having brought with him a Chinese teacher from Teng Chow for the purpose, he attempted to gather in a few neighbor boys with the view to opening a small school. Not many days later the teacher fled leaving behind him an explanatory note to the effect that he was no candidate for martyrdom.

Moving into a squalid hut in the center of the city, Dr. Corbett again attempted the inaugurating of a school. Posters were issued offering any prospective pupil free board, tuition and clothing, but even these most liberal terms failed to secure any response until some weeks later when two boys presented themselves to join the one lad

# Tenghsien Station Appropriation Native Evangelists 340.00 Mex. Bible Women 144.00 " 565.00 "

number of -

16

6

15

625

Day Schools Wirli Boarding School 600.00

Women's Bible School 388.00 Colporteurs Christians

Tai-yi Burging the Plossoms

Mritten by

George Kin Leung

As a Farewell Compliment to

Mr. Mei Lan-fang

# TAI-YÜ BURYING THE BLOSSOMS

Farewell, dear flowers, forever now, Thus buried as 'twere best, I have not divined when I. With you will sink to rest. I who can bury flowers like this A laughing-stock will be; I cannot say in days to come What hands will bury me. See, how when spring begins to fail Each opening floweret fades; So too there is a time for age And death for beauteous maids: And when the fleeting spring is gone, And days of beauty o'er, Flowers fall, and lovely maidens die, And both are known no more.

Translation by Professor Herbert A. Giles
"Chinese Literature," Page 368

The admirable sinologue, Professor Herbert A. Giles, presents, in his translation of the heroine's own words, a striking side of her nature and incidentally the theme of the drama. "Tai-yu Burying the Blossoms, "which is classified as an ancient costume, drama, is based on an episode in Chapter XXVII of the novel, "Hung Lou Meng, "which is known euphoniously but erroneously as "The Dream of the Red Chamber." It was the writer, Mr. Ou-yang Yu-ching, who revised this work to suit Mei Lan-fang's peculiar grace and ability and thus made the play perennially popular with the Chinese public. The plot, however, is extremely slender; it is the sentiment, the pathetic musings of Tai-Yu, her poetic action in pitying and burying the fallen petals, and her final discovery that her lover is of kindred feeling which furnish the pleasure for Chinese theatre-goers.

A brief sketch of the drama follows. Tai-yu, portrayed by Mei Ianfang, a creature, who craves solitude and is ever conscious that she is an orphan, built in the garden a grave for flowers. Yearly, she would take her hoe to bury the fallen petals. It had now turned spring once more and on being told by her muidservant, Tzu-chuan, that the other women of the great household had gone elsewhere, Tai- unbecame all the more conscious of her sad lot and being torn between jealousy and doubt as to whether her cousin, Pao-yu, really loved her, sought the burial mound for flowers. In the fallen, faded, neglected, and bruised remains of once bright flowers, she saw herself, an orphan, alone in the world and also destined to die.

The quotation of a few lines from Mr. Alan Simms Lee's "Flower Shadows" (if not published by, at leas, on sale at Kelly and Walsh) will explain Tai-yu's delicate nature:

"For next year the peach and plum will bloom again; But none can say who, next year, will be here in my place.

A cold rain comes pattering at my window. Cold is my bed. My heart is wounded with the griefs that I endure. Half do I love, half do I hate the spring. Love for its swift coming, hate, for its swift departing. Silently it comes and none may hear its coming.

Last night, outside the inclosure, I heard sorrowful singing; I knew it for the spirits of the flowers and the spirits of birds. Etc., etc."

On her arrival at the burial mound, Tai-yu, discovers, to her great astonishment, that someone had come before her and had swept the fallen petals into a pile. The girl finally proceeds to bury the flowers all the while weeping is she creates poetic lines to express her emotion. While she is performing this extraordinary rite, her cousin, Pao-yu, who has been hiding behind a rock formation, is so leeply moved by his fair cousin's words that he gives vent to his sympathy in loud sobs. Thoroughly frightened, Tai-yu makes an attempt to withdraw.

"I beseech you not to leave. Allow me to explain!"
"What is it you have to say, Master Pao?"

"Don't try to deceive me. I know that you locked the door to keep me out!"

"When did such a thing occur?"

"Last night! And I stood outside until my feet were utterly weary!"

"I assure you that there has been a misunderstanding, and if you still doubt me, I will swear by Heaven," pleaded the youth, kneeling. "Heaven is above and if Pao-yu has uttered half a word of falsehood, may he full into the sea and become a gigantic sea-animal i......."

The lovers exchange meaningful smiles.

"Why, why don't you quickly arise?"

"You believe me, then?"

"It must have been that your maidservants were too lazy to open the door for me."

"Then, I will reprimand them severely," offers Pao-yu.

The youth, later sings that it was he who had swept the fallen petals into a heap. At this, Tai-yu understands that her lover possesses sentiments like her own and the bond between them is greatly strengthened. The part of Pao-yu is invariably played by Mr. Chang Miao-hsiang, who always acts opposite Mei Lan-fang in other "HungLou-Meng" dramas and who is now in Mei's personal company in Shanghai.

Compliments of

G. K. L.

An admirer of the

Art of Mr. Mei Lan-fang

Printed by the

Liang You Printing Co.

N. Szechuen Road

If you want prompt and satisfactory service,

TRY US.

#### ADDRESSES ON CHRISTIAN COOPERATION

DR. ROBERT E. SPEER

#### The Federal Council of the Churches of Christ in America

I have been asked to give some account of our experience in America in trying to build up a satisfactory agency for cooperation in our Christian churches. I have been asked to do this in two sections, first, this afternoon to deal with the nature and bases of our organization, and then this evening, to try to set forth its functions and its work and influence in the life of the nation.

The agency of which I am speaking is called the Federal Council of the Churches of Christ in America and it represents the most satisfactory agency of this kind that has as yet been built up in America. This agency is an official and representative organization in which between twenty and twenty-five of our evangelical communions participate, who enroll in their communicant membership berhaps twenty-five or thirty million people.

The form of this organization and the nature of its work have been shaped in very large measure by the experience which we have had in our country with similar attempts in the years which have gone by, none of which proved to be satisfactory or enduring. Perhaps the best known and the most useful of these agencies which preceded the Federal Council was the old Evangelical Alliance, branches of which were found in many parts of the world, all of these being united in one World Evangelical Alliance. That agency still exists in Great Britain, but it died out in the United States many years ago after a very useful and honorable career in which it rendered some very great service to the Christian Church.

It is profitable to study impartially and objectively the history of that organization. Among the services which it performed was a common apologetic testimony which reached its culmination in the great conference which was held in 1871 and the volume of whose report represents, one of the most convincing and effective statements of Christian Apologetic that has ever been published. That type of service, however, proved insufficient to maintain this organization, and some other objects for which it had been called into existence ceased any longer to be operative. Its great work had been that of protecting religious minorities, and in the early seventies it appeared that that end had been secured. Alas! as it has turned out, that and other ends for which it existed were not as fully secured as had been supposed.

The second reason for its disappearance, was that toward the last of its life in our country, it swung over to a too exclusive emphasis upon one aspect of the Christian Gospel. It came under the influence of a very good and great man, the Rev. Josiah Strong, a pioneer in one great field of Christian effort—social service—but the balance of the movement was somewhat lost and the emphasis on social views went so far that it was inevitable that the movement as a comprehensive church movement should break down.

A still more vital reason, however; for the breaking up of the Evangelical Alliance was the basis upon which it was organized. It was a voluntary organization—anyone who paid so much became a member of the Evangelical Alliance. It was not a representative and responsible organization of the churches in America.

Our churches learned accordingly two great lessons from that experience—they learned that their agency of cooperation must be of their own creation and immediately responsible to them and under their control. They learned also that it must not be allowed to pass under the control of any partial emphasis of the Christian Gospel.

They set up, accordingly, about twenty-five years ago, on ground from which the old agency had practically disappeared, this new Federal Council, and it has grown year by year since, not without some setbacks, it must be admitted, in the confidence and good will of our churches, and has never been seriously threatened in the continuance of its influence except once. The one time when for a little season it was threatened was during the history of the Inter-church World Movement. It looked for a time then as if that movement might eclipse the Council. But that movement contained in itself the seeds of its own destruction. It was

characterized by notable courage, but it too much ignored denominational consciousness and it was an attempt to apply non-religious motivations and conceptions to definitely religious activities. You cannot carry the methods and ideas of commercial business over into the field of the sacrificial church.

A few words will suffice to explain the essential character of this Federal Council. It is not a self-appointed or a self-perpetuating body. It does not owe its charter to any convention that was held once and then went out of existence leaving this body to perpetuate its own membership. The Federal Council is not that type of organization.

In the second place it is not a national federation of local and community federations. It has been proposed that it should be made that kind of a federation-that all over our country, in cities and states, there should be local federations and that these should constitute the Federal Council. There are indeed local organizations, but they are autonomous-the Federal Council promotes them, but it does not rest upon them. It is controlled by the national denominations as such, acting officially and appointing the Council of some four hundred or more in proportion to their members and strength. This group meets as often during the quadrennium for which it is elected as may be necessary. It has an executive committee, representative of all these constituent bodies which meets at least annually; and an Administrative Committee, equally representative, which meets at least once a month.

It must be recognized that there are distinct disadvantages in this type of an organization. In the first first place you may not get the persons whom you want on the organization. You must take the persons whom each church wants to represent it, and oftentimes that may not get together the men whom you want or who would naturally drift together in a cooperative organization. In the second place this imposes a great many checks to which otherwise it would not be subject. You cannot do what the group wants to do; you must do what the group knows it can do as representative of the groups by which it was appointed. Our churches have decided that they will put up with these disadvantages for the sake of the far greater advantages of central and true representation.

I wish to try to set forth as clearly and simply as possible the three bases upon which this cooperative movement rests. I shall try to speak tonight of the common task which holds this organization together. This afternoon I want to speak of two other things upon which this cooperative movement rests that touch very closely the problems that are now confronting this National Christian Council. In the first place what makes this cooperative movement possible, what has kept it alive for nearly a generation and gives it more power today than it has ever had, has been the common temper of our evangelical churches in the United States that is expressed in this form of a cooperative undertaking. What is it that holds any group together? What holds any one of our single denominations together? It is not the theological conformity of its views. You can find in any one of our denominations wider theological variations than those which separate that denomination from other denominations. It is a common temper. the habit of association, that holds us together. Now we are slowly building up this habit of association among these different denominations, but we are able to do this because there is a common temper already existing among them. It is most instructive to see how pervasive this common temper is among denominations that pride themselves upon their distinction one from another. For illustration, a few months ago we made in the Federal Council a collection of the utterances of all the different denominations in the United States on the subject of the World Court and the relationship of the Church to the World Court. We have made a similar study on the subject of prohibition and social problems. Now if you covered over the name of the denomination in these collections, I would defy you to tell which body it was that produced each separate utterance.

By way of another illustration, the ministers of our different evangelical denominations are perpetually crossing the boundary lines. In our Presbyterian Church, for example, that has always prided itself on its distinction of character, about half of our ministers today come in from other communions. Obviously there are no such walls that they cannot easily be scaled.

Now whenever a common temper like this anywhere in life confronts a great common responsibility a common instrument is absolutely inevitable. It is for that reason

that I personally believe in the League of Nations. There is a common temper in the world. That temper confronts a common responsibility. There must be an instrumentality which can deal in this common temper with this common work.

Now precisely that situation has existed among our churches at home, and they saw with unmistakable clearness that it was not a question as to whether they would have a cooperative instrumentality, but it was a question as to what kind of an instrumentality it would be. They might have a denominational instrumentality, or if they did not, they would have an undenominational instrumentality. In the face of this situation the churches did not hesitate. They intended to handle these questions themselves and with agencies which they themselves had shaped and which they themselves would administer.

So much for the broad common temper on which this Federal Council rests. I come now to speak of the far more difficult question-its basis in common theological conviction. This Federation was not built up on any purpose to ignore theological differences nor to underestimate their importance. It was plainly recognized that there are many such differences among our evangelical churches in the United States. It was seen that many of these differences are enriching and that many are impoverishing. enrich and which impoverish would depend, of course, on the point of view of the man who was discussing it. But the churches felt that they need not go into these questions. They would simply recognize that many of these differences were enriching and if some were impoverishing they could trust it all to the great and living God. What we needed to do was to find beneath our differences one common rock on which we could stand. When we came to deal with these fundamental elements we were amazed to discover how wide the fellowship already was. Here, for example, one wants to put his hand on the most convincing books that had ever been written in regard to the Deity of Christ. Where would he find them? Inside his own communion? The chances are that he would find most of them outside his own denomination. Liddon and Bushnell and Young and Simpson and Garfield and Ullmann belong all to different groups. The moment one comes to deal with fundamental connections he finds that already there is a basis of ample cooperative fellowship laid for us. When we come to volumes of Christian devotion, we find we are driven into more than a single denominational intercourse. We have to read a'Kempis, William Law and Andrew Murray and James Walker and a score of men from different types of fellowship, but all of whom have expressed what was common to the fellowship of all. Likewise when we come to sing the Christian hymns. Whose hymns would we sing? There are many of our Christian communions that have practically contributed no hymns. We find ourselves singing the hymns that come from a score of different fellowships. There must be room found for all of these in our common cooperative fellowship and service.

In dealing with this problem accordingly, the men who founded the Federal Council did not do two things and did do a third thing. In the first place they did not attempt any organic union of the churches. They made it perfectly clear that that was not what they were about. There were some active in its establishment who believed, as I believe, in the organic union of the Christian Church, but there were many who held a different interpretation and who believed that there was a proper and fitting place for the different denominations projected indefinitely in the future, and there was common agreement that no effort would be made either to promote or resist the organic union of the churches. Let that come in God's time as might be decided in the churches themselves.

They did not attempt accordingly the union of the churches, and in the second place, they did not attempt the formulation of any common creed and they placed it in the charter of this organization that it should not attempt the formulation of any common doctrine. It should not interfere with the credal statements of the churches in any way whatsoever.

But in the third place they knew that this association must be built on some great Christian affirmation. It was not enough to leave it resting upon a prevalent Christian temper. They had a certain rock on which they wanted to stand. They had a certain goal which they wanted to achieve and they meant to find a certain clear statement of that in their initial constitution. Where were they to find this one common rock on which to stand and build? Why, where else except where the New Testament finds it. "On this rock," said our Lord, "I will build my church."

Where else than where St. Paul found it: "Other foundation can no man lay." And they chose that for their immovable foundation.

Accordingly only those churches were to be admitted to this federation which stood firmly on the rock of the deity of Jesus Christ as our only Lord and Saviour and the full revelation of God. And in simple words, simpler even than those which I have used, this great rock was laid down as the great affirmation on which this organization rests, and no body has ever bbeen admitted to it that did not stand on that rock. But the value of that affirmation has not been as a defence against the forces and tendencies which it excluded; it has been in the positiveness and the definiteness of the principles to which it committed those who came in. It has committed the organization to this aim—to give Jesus Christ His proper place in human life, and has avowed its open loyalty to Him.

I think, accordingly that the troubles through which we have been passing in America in the Fundamentalist and Modernist discussion have disturbed less the Federal Council than they have disturbed some of our most solid and rockribbed denominations; simply because from the beginning we have had our firm base of union stated simply as in the New Testament and all work from the beginning has

been measured by its relationship to that rock.

No doubt the cohesion of these bodies in the Federal Council has been facilitated and promoted during these last years by the intensity of the great struggle that has opened between the two conflicting views of the world. We are fighting a life and death battle in the universities of the west between a mechanistic interpretation of the world, which makes the Christian view of life an impossibility, and a spiritual interpretation. Now the intensity of that struggle has made men realize that they must rally together on these great issues, on the settlement of which our whole Christian conception hangs. In many aspects of the Christian work in the world today we do not desire to speak in terms of conflict and of warfare, but we will speak in those terms here. This is a warfare, a warfare to the death, between a view which makes faith in God a possibility and a view which makes it impossible and irrational. And here where our Christian Church is faced with the deadliest foe with which it has ever been confronted, the evangelical churches have been driven together into an ever closer federation of common faith in a spirtual universe and in

the son of the Living God.

I do not know whether what I have been saying about our experience in America has any special application to your problems here or not, but I believe with all my heart that the one foundation upon which all our cooperative movements must rest is the foundation on which the Christian Church rests-Jesus Christ and Jesus Christ alone. What are the essentials of the Christian religion? Our own Presbyterian Assembly adopted five essentials. It was proposed in the Southern Presbyterian Assembly that a similar statement should be adopted, only five not being thought enough, ten were suggested. But one of the old saints of the church declared that ten were either too many or too few. If one meant the essentials of Salvation, ten were too many; five are too many. One is all the New Testament warrants for the soul looking for a Saviour. If you mean "essential to our own conception of Christian truth," ten are not enough. We have a Confession of Faith and if you pick out ten points what becomes of the other ninety? No. Jesus Christ is the one foundation.

The Federal Council accordingly has no creed and it has no official hymn. If it had, its creed would simply be "I believe in God the Father almighty, maker of Heaven and earth, and in Jesus Christ, His only Son, our Lord." And as for its hymn, I think it could well adopt the old one, that can not be surpassed, "The Church's one Foundation." What right does anyone have to substitute less or more? "The Church's one foundation is Jesus Christ Her Lord."

# The Church in the Life of the Nation

The precise phraseology of the subject as it was first suggested to me for our meeting this evening was, "The Church in the Life of the Nation." That is one of the subjects that it is very easy for a man to discuss if he does it in a purely theoretical way,—if he is content to talk of an ideal church operating under conditions according to his desire. But we have not got any ideal church, and the conditions are not according to our desire, and I think it is largely profitless for a man to engage in the easy occupation of dealing with the theme in that fashion. On

the other hand, it is an intensely hard theme to deal with if one attempts to state the facts with regard to the actual place and influence of the church in any one nation or in the life of the world; for one thing, the hardest thing in the world to tell is the truth. If one simply is satisfied with anything it is quite easy to say it. But if one is not content to tell anyhing but the actual truth, he has set for himself about the hardest task there is in the world. That is especially true with just such a theme as this. No one man has the breadth of knowledge nor the accuracy of knowledge to justify the generalized judgments which alone are worth while, and every man's view is colored by his own personal attitude and determined by his own angle of vision, and the best he could do in dealing with any such subject in any nation or in the world would simply be to say to other people, "This is what I think about it."

Happily it is not required of one that he take either of these two courses. What I am asked to do is to state simply and carefully the facts with regard to the attempt that has been made, and is being made to-day to bring our evangelical churches in America together in dealing with their common tasks in our nation and in the world. The agency by which our churches are trying to do this is called the Federal Council of the Churches of Christ in America, and for the sake of those who were not present this afternoon, I might say in a single word that that Council is a cooperative organization of about twenty-five of our Protestant churches in the United States, representing about twenty-five or thirty million communicant church members. It is appointed by these churches and is directly controlled by them, and is in large measure supported financially by their direct gifts. This Council is charged by them with the task of carrying out their common and cooperative work.

I endeavoured to explain this afternoon the nature of this organization and its basis in the common temper of these churches and in their fundamental unity of conviction with regard to the person of our Lord Jesus Christ. We were to consider this evening the functions of this cooperative agency and the work that it is seeking to do in the life of our country, and the influence which by God's grace it has sought to wield. There were a great many of us who were not especially interested in this agency, though we approved of its nature and the basis on which

it rested, who became interested in it when the pressure of great emergency in the nation and in the world revealed the absolute necessity of such an organization as this if the churches were to meet this emergency and do their inescapable work. This was made unmistakably clear to us on the outbreak of the Great War. Immediately each one of our denominations in the United States established its own War-time Commission to care for the responsibilities of that particular denomination in view of this new world situation. It became clear at once that we were in for chaos in the relationship of our churches to the emergencies of that hour, and the Federal Council was called in to correlate the activities of our different churches in one general War-time Commission of the Churches through which all our denominations could carry on their co-ordinating work throughout the War. Denominations which had always held themselves aloof from cooperation until that time, came together then. They saw clearly that it was necessary for their own self-defence. They realized that some of those bodies were going to make mistakes, the responsibility for which all would have to carry, and the only way they could defend themselves from those mistakes was to get near enough to those bodies to try to prevent mistakes from being made.

We passed through those great days accordingly in the experience of a very rich Christian fellowship. The representatives of all these denominations came together weekly for a good part of the time to face their common problems, to consider together the difficulties in which the Christian Church was involved, by reason of what the government looked to it for in a time of war, and to consider how these churches might seize this great opportunity of dealing with the biggest mass of young men brought together in one place and made accessible to the influence of the Gospel, that was ever offered to the Christian Church in its history.

Then when the War was over we faced the question, "Is the need of cooperation now less than it was in those years just gone by?" And the moment it was asked men realized that the problems of peace were infinitely more difficult than the problems of war. The problems of war are shortlived whereas the problems of peace endure. A time of war lays restraint on men and draws resources from men unknown in times of peace, and yet in times of

peace the problems are more urgent, more insistent in the life of the nation even than in a time of war. What was gained accordingly during those years our churches resolved that they would not throw away, and they have gone on ever since steadily developing this central cooperative agency of their creation and control.

Its general functions could be very simply stated. First of all, it provides a clearing-house for all our evangelical churches, where their divergent experience can all be brought together and made available for each one of our communions. In the second place, it provides a bureau of research in which corporately we can do what separately each of us would have to do at much greater expense and much less efficiently for ourselves. Now we have one group of efficient and capable men who will devote themselves to the study of any of the subjects on which any of our churches desire information, and will try to carry on this study thoroughly and scientifically. In the third place, it provides us with a very broad and a continuing fellowship, valued most of all, perhaps, by many of our smaller bodies in the United States that do not have so ample an equipment and experience of their own but are enabled in this fellowship to draw on the larger resources and the ample experience of others. It is one of the largest values of this Council that it gives us this sense of common fellowship and common sense of responsibility as we face our task. We do not face it as divided denominations; we face it as one solidified evangelical body. And then, in the fourth place, the Council is an organ, an agency for work and action, which these denominations all use collectively for the accomplishment of certain great tasks that can never be denominationalized, that belong to the whole of Christianity, and that the Christian Church can never hope to overtake until she attempts to do it in a collective way.

I want to discuss this evening half a dozen of these great common tasks of our American churches with which they are seeking to deal in this corporate way, for most of which this Federal Council has set up separate commissions, representative of all the communions and of the forces in those communions particularly interested in dealing with each one of these special duties of the Christian Church.

The first of these commissions as set forth in the statement of the Council's work, and intended to be regarded as the most important element of its work, is the Evangelistic Commission, which seeks to correlate the evangelistic activities of the separate denominations. Each one of these denominations has its own distinctive department in charge of the promoting of specific evangelistic work in that denomination. This commission brings all these departments together in one company, which holds frequent meetings to discuss the plans of the different denominations and to secure as far as possible a united centralized impact. It is a very easy thing for co-operative organizations to devote themselves to some secondary Christian task. It has been the aim of the Federal Council to make the first thing in the program of its work the primary business of the Christian Church, which is to preach the Gospel of Jesus Christ to men, women and children individually, to bring the offer of that Gospel home to every person. And I think part of the strength of the Council in its present organization and activity is due to the fact that it has set that in the foreground and makes everything else subordinate to that.

The second of the commissions of the Council and of its branches of activity is for the promotion of sectional and local federations and cooperative agencies, to build up in every state in our union as fast as desired and necessary a State Federation of the churches and in every city and large communion a corresponding local federation or cooperative agency of the churches. The work of these federations is conceived not in a negative but in a positive way. Our usual ideas of comity and cooperation seem to imply that each agency must have its own separate area of work. The idea of this form of cooperation in the Council is that every place will be covered by some agency. There was a time in many of our American cities where nobody thought for the future occupation of that city. That time is fast going by. In many of our cities now we have these local federations that look far ahead into the future development of those cities. They know that the cities will grow and they secure real estate in the new sections which they will hold for the churches, and when the population has pushed in, they there and then will make sure that some branch of the Christian Church is there to serve the needs of that community. We are coming in sight now of development in this matter which would not have been possible only a few years ago. Through the consolidation of our home missionary boards and the Federal Council we are coming to the point where we can deal with the overchurching of American communities and can reduce the number of denominations in local communities where there are more churches than the community needs or can support. It is becoming as clear as day to us that it is a wicked thing to use Christian resources in duplicated effort,—that those resources are needed in a world like ours to-day for some of the great undone tasks of the Christian Church.

A third great field of the work of the Council to-day is Religious Education. We have come to realize how vast a proportion of the young men and young women of our country and of Canada and Great Britain are religiously illiterate. The war gave us that revelation. Those of you who have read Dr. Cairns' remarkable book on "Religion and the Army," a careful study of this whole matter in connection with British armies during the War, will remember the tragic conclusion. He believes that the great majority of the soldiers in the British Army knew little more of the facts and the nature of Christianity than the young men of heathen lands. Many of you, no doubt, have seen the appalling figures which Dr. Athearn of Boston University has published with regard to this matter in the United States. Contrary to expection, the Protestant Church is better off than either the Roman Catholic or Jewish bodies. A smaller proportion of our Protestant young people are totally without the influence of religious education in their lives than is the case in either of these other two bodies, but the facts regarding our Protestant Church are dismal and tragic enough. The Church in the United States has awakened to realize that in our country we stand to lose all of our best moral traditions unless we can deal in some more effective way with the problem of religious education in the coming generation.

The Christian Church in the United States has a clear field in this matter. It has a clear field legally. What is proposed in the educational regulations issued here in China last year would not be possible in the United States. Two of our states attempted within the last few years to abridge the rights of parents in the matter of religious education of children. They tried to forbid private schools teaching religion. Those bills were carried to the United States Supreme Court, and our court has laid down once and for all that there can be no abridgment of this right of parents and private schools in the United States. There must be freedom of religious education as the parents desire it to be given and as private schools may offer it to the people. The field is open administratively also. In many of our states now the public schools make room during the week for the dismissal of the children from the schools for certain hours. In that time they are given the religious training that the parents desire. That training is counted in the credits given in education.

There are some aspects of this matter, of course, that belong to the different denominations separately, and there is no disposition to abridge their rights in this field, but there are other aspects that belong to all our churches together. The defence of these rights belongs to us all together. The heavy pressure on the need of carrying on this work belongs to us all together. The inevitable consequences of failure to do this work must be paid by

us all together.

In the fourth place, there is a very difficult field of work in connection with our social, industrial, economic and international problems. What is the duty of the Church in this field and how are the churches acting together to fulfill their corporate responsibility in this field? Our Federal Council has had a more difficult time in dealing with these problems than with any other part of its work. It has been criticized for going into this field at all. First of all, because it is said the business of the Church is with persons. We have been charged to preach the Gospel to persons. But those who make that criticism forget that there is a new kind of "persons" who have come into the world, more powerful far than individuals like ourselves. They are collective persons, aggregations of men, which we call corporations. It is not possible to say that the Gospel is to be preached to ten men as individuals but not to the ten men who gather themselves together into a more powerful individual, but who are just as real "persons" acting in this modern world as those ten men individually. And the law "Thou shalt love thy neighbor as thyself" applies to them just as truly as to you and to me. There is not one moral law for a man by himself and a different

moral law when that man and nine others make up a company. There is only one moral standard for us all, individually and collectively, and whoever is going to preach truth in this world must preach not only to men one by one but to men gathered in corporations and societies and nations.

Another objection that is being made to action by our churches in this field is on the ground that the business of the Church is to deal with principles and not with the detail questions of industrial and economic justice. Now, there is a measure of truth in that and also of great peril. Principles can be kept so pure as to be useless. I had a brother who was a lawyer in New York City. Some years ago, after talking of a certain great man of the city, I said to my brother, "Will, that man has no pure principles of any kind whatever, has he?"

He replied, "You never were more mistaken in your life. That man has the purest principles of any man in New York City. He was never known to mix them with his oractice in any way whatever."

I do not want to share in the judgment which will be pronounced against the Christian Church in the last great day that it saved the purity of its principles by refraining from mixing them up with the common life of man. Furthermore, how are we going to preach principles unless we make them a part of our life I had a dear old friend who was one of the leading ministers of the Southern Presbyterian Church. He held to the view of his church,-what it called "the spirituality of the functions of the church." It was not the business of the church to mix its doctrine with the economic and political problems of the world. But he told me once that he was preaching sermons on the Ten Commandments and got uneasy after a while when he noticed the smug and satisfied way in which the congregation received the sermons. There must, he felt, be something wrong with the preaching. One Sunday he came to the sermon on the ninth Commandment, "Thou shalt not lie." He suddenly stopped to look down the aisle; he saw the same look as on the other Sundays. Then he said "Thou shalt not lie in making out thy income tax returns." The next day he received word from some of the leading men in his church saying they wanted no more preaching of that kind; they wanted "the preaching of the pure Gospel."

Now there are very great difficulties in this field. There is no use in obscuring that. The Church has blundered time and again in the way it has dealt with these questions, and it ought to be more careful; but we cannot run the risk of missing our duty in order to avoid the possibility of now and then making a blunder. And while it is true that our Federal Council has probably been more criticized because of what it has done in this field than anything else in its work, it is probably true also that it has made as large a contribution here as it has made in any other field in the carrying out of the collective duty of our evangelical courches in America.

The fifth of these activities of the Federal Council with which one of its most important commissions is called to deal is the race problem. That is no theoretical problem in the United States. We have in America the most acute and the most pressing race problem that is to be found anywhere in the world. Over ten million negro people and our white population are all living together or living very closely together, and bound to live together to the end of time inside our nation. It was thought at first that it might be wise to deal with this problem as simply part of the universal problem of race and to cloak the gravity of our home issue in the universality of the problem of race, but it was felt by both white and black leaders that that was an evasion. The only manly and courageous thing to do was to grapple with the problem frankly and directly. That was the only Christian thing to do. We had to face the problem of the relation of black and white in the United States, and face it in its reality. I do not believe that any nobler or more fruitful piece of work has been done in the world than has been accomplished in our country in the attempt to solve this problem of race relationships between black and white, and the reason this progress has been made is twofold. In the first place, because Christianity has been applied to it, and in the second place because the leadership has been taken by the best men and women, white and black, in our Southern States. The first chairman of this commission of the Federal Council was a man whom some of you must have known, one of the noblest Christian men in the nation, Mr. John Eagan of Georgia. Mr. Eagan was a man of wealth which came to him in the form of steel works in the Southern States. He gave himself to trying to solve the two problems of capital and labour and race and race. In his own works he never had a strike or labour difficulty. He set himself to solve the problem of race, the relation of black and white, in his home city where the worst race riots had just been. When Mr. Eagan died, lamented by all who knew and loved him, the problem arose as to who should succeed him. The vice-chairman of the commission was a Southern negro bishop. The question was as to whether it would be a tactful or possible thing to make that coloured man, now vicechairman, chairman of that commission. If he was not made chairman his own people might be displeased; if he was made chairman the white people might be displeased. The thing was settled by the Southern white men and women who constituted the guiding force of the commission. They insisted that the negro should take the chairman's place in this bi-racial commission.

It is only in this corporate way and by the application of the highest Christian principles that this race problem can be dealt with. It is not a denominational problem. To try to deal with the problem of race by denominations is just to stultify ourselves,—it cannot be done in that way. It is a Christian problem, this of the relationships of race to race, and must be dealt with as such corporately

by the Christian Church.

I am afraid I am keeping you too long. But I should like to add two other of these great functions and activities of the Federal Council, the first in the field of publicity and the second in the field of mercy and relief. The Christian Church comes to times when she must speak as a church to the nation. The isolated views of denominations are ineffective. The Church must utter her common and corporate voice. Now that is a very difficult thing to do. But because it is difficult is no reason why it should not be done, and in a measure at least our churches in America have succeeded in speaking now and again with a collective and convincing voice just because they have had this one agency through which they could utter that voice.

The last of these activities is what we speak of at home now as mercy and relief. This is what in part has brought our Lutheran friends to cooperate in the work of the Federal Council. For a long time they felt unable to cooperate, but this line of work lies very near to their hearts. The duty of Christianity is to minister to those in need. Christianity must utter itself not by verbal statement only but

by relief and mercy. The Federal Council has expressed itself in a most Christlike mission to the Russian Orthodox Church in the days of its deep need immediately after the revolution, to the Belgian and French churches as they faced reconstruction after the War, when more than two million dollars were provided through the Federal Council, in such great emergencies as the last Chinese famine. The work passed to the China International Famine Relief Commission, but the initiative was taken by the Federal Council and the foreign missionary societies. In the increasing number of needs and opportunities which we see ahead of us it is clear that the churches in America must have

a central agency through which they can work.

May I take a moment to speak of just two or three of the special problems and difficulties which we have had to meet, some of which, it is easy to see, are concerning you in China now. One of these is how to combine these cooperative efforts with a just recognition of the spirit of denominational consciousness. The War brought about a very great intensification of this spirit of denominational personality. It resulted also in a deepened conviction that this was a better way to do the work of Christ than by any colossal consolidation. The War proved that the most expensive way to do things is to do them on the big scale. The War seemed to teach that the right way to do things was not the big way but the small way. Well, that difficulty was met by not antagonizing it, but by frankly recognizing it and by urging these groups to develop full autonomy and independence of action and to bring that to the common treasury and direct it collectively against our common task.

The second of our difficulties has been the confusion of some with regard to the functions of the church and state and the family. There are a good many people, at home and on the mission field, who think that everything religious belongs to the church. I do not delieve it does. I believe that the state and the family are just as truly religious institutions as the church, and there have perhaps been times in history when the state and the family were more religious than the church was. We are not to discharge all of our religious duties through the church. There are a lot of our religious duties that we are to discharge through the state and the family, and we just get into a hopeless confusion if we fail to see that here are

three great institutions, and that certain things in each of them ought not to be done in the others. The trouble is that there are some men who have an opportunity to express themselves in the church and they have not as easy an opportunity in the state and they are perpetually tempted to express themselves through the church when they ought to do it at ballot boxes or political conferences or in some other form of human association.

And again, there are a great many civil and political tasks that Christian men must not do through the Christian Church. They must do them through the state and in the family and through other institutions of human society. That is true of the mission field as well as of the field at home. I am tempted to enlarge on that point because I am sure the way out of a great many of our difficulties is to be found in much clearer thinking in this matter.

I want to mention the third of these difficulties we have had at home. That is, the issuing of utterances in the name of the whole church. There have been some times when some of the churches have disavowed the utterances of the Federal Council. We had a great deal of difficulty this last year over a very much misjudged pamphlet issued by a department of the Federal Council on the subject of prohibition and it came nearer to wrecking the Federal Council than almost anything that has happened in recent years, -just because in that particular instance, although it was not an official utterance of the Council, it looked a good deal like it. As I say, the pamphlet was misjudged, but the churches were sensitive on the subject and they were unwilling to accept what seemed to them to be an unsatisfactory statement of that matter of prohibition that was vital to their conscience and, they believed, to the life of the nation.

A cooperative agency always has a difficult task at this point. There are some who want it to go fast and others who want it to go slow, and it must not go so fast as to lose the confidence of those who want it to go slow, and it must not go so slowly as to forfeit the support of those who want it to go fast. It is a hard thing to find the Golden Mean, to do the courageous thing and yet do the thing that is wise and right.

One other difficulty is for an agency of this sort to keep a humble mind. It is easy for the servant to become greater than his master and for an agency of this sort to usurp functions that belong only to the bodies that created it. The Council's task has been quietly, unboastingly, modestly to render service. That is the wise and safe road. Whoever will serve and serve indispensably need not have any fear as to the future, of not having a con-

tinued opportunity to serve.

We have come a long way and we thank God for what has been achieved, but one can easily hear the voices calling that assure one that we stand only at the beginning. There is a call to this great struggle of which I spoke this afternoon, in which we are grappling to-day with conceptions of human life and relationships in the universe in which we live, which if they prevail will be fatal to the fundamental ideas of our supernatural faith. We hear the call at home and abroad of the undone task. We can see all around us in the United States immeasurable areas of duty and responsibility still before the Church, and as one travels up and down this land of China, how anybody can talk about our being in sight of the end of our task surpasses my understanding. Why, all that has been done here is a mere drop in the bucket in comparison with "the undone vast."

Last of all, one hears the call clearer and more distinct every day for some great tidal movement in the Christian Church. The trouble is we become stagnant; we dig ourselves in trenches; we are content with old levels of conception of duty and possibility. A clear voice is calling us to dream new dreams, to press forward into a new and different day. One likes to think of David Livingston sending word home to the London Missionary Society, "Send me anywhere provided it be forward." And one likes to sing that old nymn "Like a Mighty Army Moves the Church of God." Show us a church of God that is not moving and you show a church not worthy to bear the name of Church. The Christian Church is looking out on a great white harvest field, and the call is growing clearer than ever for her to move on and forward into that field.

傷 風一症勿宜輕視倘不即治恐 數重 在速服拜耳阿司匹置縣

庶嚴惟店埠病所康二包起售藥片礦功二無此不十類均洋無費務房戶一見兹房各瓶惟片比樂 致字縣有廣憂雖家定種特為均處裝向竟雞餅 帳商明出離矣後購價內增便有各二條能服神 檔本售貨本百服低裝小利出大十致見一效 the writer has been assured, is "different." For music lovers, there will be an especially tuneful aria, in which the method of vocalization is "astonishing," as the secretary informed me. Since the "secret text" never leaves safekeeping, this sketch will be based on the novel and the ninety-character synopsis, which Mei Lan-fang kindly sent me. The story follows.

BEAUTY IN DISTRESS .

T'ang-ao hastened from the cabin when he heard a cry for help, presently discovering a fishing junk, toward which he ordered his sailors to steer his boat. He beheld, standing on the deck of the junk, clothing dripping wet, a young girl, whose white teeth and red lips were but small details of her strange beauty. Mysterious

was ber costume also.

On inquiry of the fisherman, T'ang-ao learned that the former had netted the charming prize from the sea and intended to sell her in order to retrieve his recent losses, which were due to poor catches. The girl pleads with T'ang-ac, saying "Mercy, Stranger! Hear my story, When young, I studied the classics. My parents and I are refugees on this island. Fourteen years of age am I. My father died, leaving behind my mother, who, because of our misfortunes, has been taken dangerously ill. All food was distasteful to her; the seacucumber ts'an alone could nourish her; but, alas, we poor folk could not afford such fare. Desperate, I reasoned that if others could gather the ts'an, why should I, also a human being, not be able to do so. Daily I practised in the sea until I could remain under surface for an entire day. I thus secured the much needed food, which brought back by mother's health; but of late her her old malady has reasserted itself. I went in suest of the sea-cucumber only to be enmeshed in this fisherman's net. I beg that you perform a good deed; if I see my solitary mother again, I will be born, in some future existence, a dog, a horse, to serve you and to prove my gratitude!"
T'ANG-AO INCREDULOUS

Filled with incredulity, T'ang-ao asked the stranger to write her name as a means of proving part of her tale. A few dexterous strokes of the brush and there was handed him a four line stanza, to which was signed the name Lien Chin-feng. Thus T'ang-ao believed the rest of her story; and after much haggling with the unprincipled fisherman, paid the latter 100 dollars for the girl's release, taking her aboard his boat.

Lien Chin-feng requested T'ang-ao to wait while she slipped into the sea to gather ts'an. For some time, not a bubble came to the surface of the sea. T'ang-ao blamed himself for allowing the girl

to risk her life. A sailor went to her rescue.

Presently, he rose to the surface of the sea, announcing in great excitement, "The damsel has been doing battle with a giant bivalve!"

He was yet speaking when Lien Chin-feng, her body stained with the blood of combat, climbed upon the deck. Having taken off her vast leather garments, she respectfully offered T'ang-ac the object she had taken from the bivalve a pearl of rare beauty. The good man kept refusing, but so importunate was the girl and so sincere that he

finally accepted the gift.

On their arrival at the girl's home, the anxious mother thanks T'ang-ao. In the course of the conversation, they discover that they are related through their grandparents. Amid great joy, T'ang-ac gives to the mother money for the schooling of Lien Chin-feng's brother; and sails away with the promise to return to take the woman, after her full recovery, back to her native district that she may not "die of starvation in a strange land." Charmed by the girl's devotion to her mother and her personal beauty, T'ang-ao assures the mother that he will find a good husband for Lien Chinfeng, while, in his heart he has decided to make the girl his future daughter-in-law.

李 王 鳳 卿 春 (民國十五年十二月八日)

. HHHHHHHHHHHHHHHHH

外大極族爲重做得蚌買女鏡 國樓爲相難唱並海來孝其花 公義不打得工重參相女母緣原 使務易於蓋表梅侍爭因因小 館劇且武以情節奉關入病說知 (接) 員時此劇一而廉其廉海在中 第第 咸演劇之弱入錦母錦取家有杯 爲唱曾中女海楓因楓之須廉 五五 稱一在尚子刺於而因而食鏡 第第 道時北有而蚌侍病拔海海楓 不座京婀入之病愈及中參者 置價外娜海身之此則又無為 云甚交之與段時劇蚌有錢 大部態水尤專唱終巨購孝 THE THE THE THE THE THE THE

CHRICHTERINGE CHEELEN

品妙令冬

身强血補

# 血來自造人

房洲上元小元大宜最女聖極生為來人滋冷金溫春不經 啓大海二瓶 瓶 為老品健精補血造補最寒又必藏日 藥五角一 二 相幼男身强血二自一宜水曰病精冬

### "BEAUTY IN THE FISHERMAN'S NET"

"Lien Chin-feng" or, to improvise a more descriptive English title, "Beauty in the Fisherman's Net." is based on chapters XIII and XIV of "Ching-hua Yuan," that delightful Chinese novel, which is an eternal mirror of the beauteous women of the Tang Dynasty. No other actor can do justice to this drama, which is Mei's exclusive vehicle. It has never been offered in the homes of warlords and the wealthy, because of the difficulty of handling the scenery, which,

A Message from the Missionaries in China of the Presbyterian Church in the U. §.A. to the Pastors and Members of the Presbyterian Church in apprint.

#### GREETINGS:

During the past months the missionary body has held a series of evaluation conferences in consultation with the Delegation from the Board of Foreign Missions and representative missionaries from Japan, Korea, and the Philippine Islands. We have sought carefully to appraise the work already accomplished, the missionary methods that have been in use, and the peculiar difficulties of the present situation, in an attempt to make more efficient the work of the Mission in its endeavor to establish in China an independent, indigenous Christian church.

As we think of the work which has been accomplished and of the church which has been planted in China, our feeling is one of thankfulness and proise to God. The church has become so firmly established that one of our present problems to discover the best methods by which the power and responsibility formerly held by the Mission may be transferred to the Chinese Church. Schools, Colleges, Theological Seminaries, Hospitals and Orphanages have been established which are giving practical expression to the Gospel.

Rejoicing as we do in the achievements in the past we have an overwhelming sense of the great unfinished task before us. The Church already planted is now exerting an influence for in excess of its numbers, but vast areas have not yet heard the Gospel and many social groups have as yet been practically untouched.

We feel that we are entering upon a new period in the history of the Church in China. Every missionary field has peculiar obstacles to overcome and China is no exception. Both the Mission and the Church face a period of difficulty and perhaps of persecution. China has a long history and religion and social habits are deeply emcedded in centuries of custom. Today China is seeking the path that leads to national consciousness and political unity. She is at the cross-roads. Old customs and faiths are being shaken. Militarism has become epidemic. There is uncertainty and perplexity. The government has broken down and the wisest and best men are concerned as to the future. China needs the friendship of the

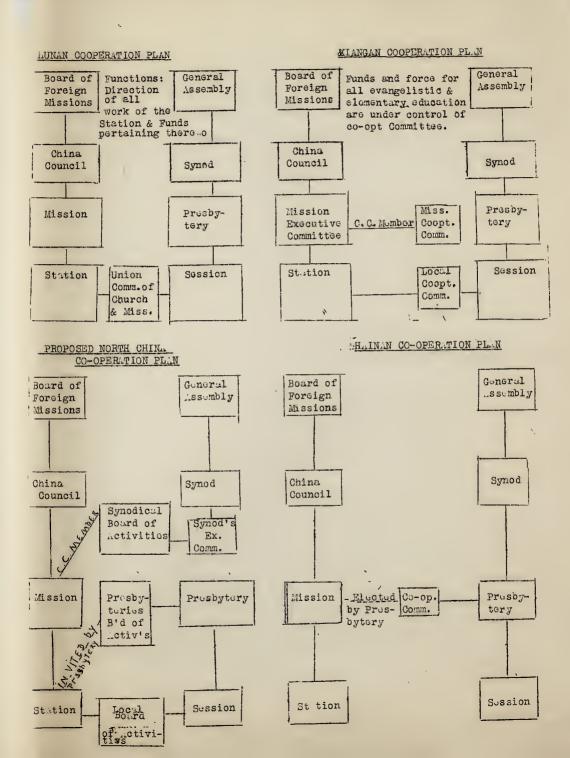
Nations and she needs still more the blessod influence of the Christian Gospel. The oldest civilization of the world is changing before our eyes and the situation which we face demands courage and confident faith.

The church in China has still a long way to go in the realization of the ideals of self propagation and self support but it is feeling out after a true independence and we rejoice in its growing self-consciousness. We have waited and prayed for this, and are easer that it should find even greater expression and load to the acceptance of ever increasing responsibility. We desire that the Chinese chruch shall have perfect freedom to develop under the guidance of the spirit of God until it comes to the fullest standard presented in the New Testment. The Chinese church claims our support and concaration. The evengelization of China is not yet realized and our Chinese brethrem who have met with us in conference confidently anticipate that the missionary enterprise will be fully sustained.

We have seen the transforming power of the Gospel of Christ in the lives of thousands of the Chinese people and are assured of the power of the living Christ and the supreme adequacy of the Gospel of Redemption. It his critical era in the life of the Chinese church and in the work of our missionary enterprise there must be noither doubt nor hesitation. We humbly and eranestly call our brethren in America to special intercession that we may be made sufficient for our important mission; that young men and women in the home church may dedicate themselves for Christian service among this great people, and that the Chinese church may be led into the fullest comprehension of the Christian faith so that the Lord Jesus Christ may be glorified because of the miracle of Grace which has been wrought by his spirit in Chine.

In His Name.

Fraternally yours,

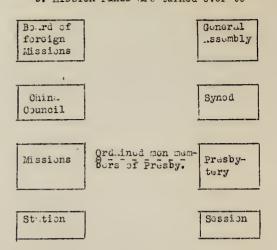


Control China Relation to Chinese Church

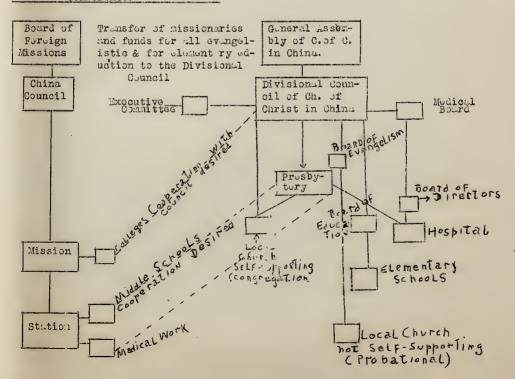
a. Ordained men are members of Presbytery.

b. Mission Funds are turned over to "

.



South China Relation of Church and Mission as passed by Regional \_\_Conference.



## PP 99

Inscription on Lemorial Stone erected to the Temory Dr. R.M. Mateer, in the Weihsien, Shantung churchyard.

This stone is erected by Chinese Friends in loving memory of Robert McCheyne Mateer, D.D. who was born in Pennsylvania U. S. A. February 8, 1853 and died at Weihsien September 5, 1921.

It was through his heroic selfsacrifice and persistant efforts under most discouraging circumstances that the Weihsien Station was established in 1883. Filled with love for Christ Mighty in Faith, Tireless in zeal, groad in vision, tourageous, Generous, Resourceful, Forgetful of self, he lived to see the fruits of forty years labor in the organization of over thirty charches, in the establishment of Boys' and Girls' schools of all grades, Bible schools for both men and women, the Station Cooperation Committee, the Mateer Memorial Institute at Tenghsien and the Cities Evangelization project.

The other side of the stone has the same in Chinese with the addition of the names of the thirty three churches that he established.

Note by E.M. Egers. Carrying codins in considered the lowest placest the characteristic for 
It is generally known that General and Madame Chiang are professing Christians. The following incident, occurring during my recent visit to Chungking, may therefore be of interest as revealing the sincerity of their Christian faith.

The evening before my departure it had been arranged that I should have a quiet farewell dinner with the Generalissimo, the only other guest being Mr. Hollington Tong, one of his confidential secretaries, also an earnest Christian. As we were waiting, a servant came in and whispered to Mr. Tong that we must be patient as the Generalissimo was at prayer. When a few minutes later he himself entered he made no reference to what he had been doing. Madame Chiang was away at the time, but when she is at home, they always have their devotions together early in the morning and again before retiring at night. Every afternoon he goes off alone for a season of prayer, although except for his intimates this is not spoken of. Among civil, and perhaps even more among military, officials it is well-known, however, that he takes his Christian faith very seriously, and there is increasing respect both for his moral character and for the religion which has so obviously helped to make him the man he is to-day.

As it happened, I returned unexpectedly to Chungking on my way to Hongkong because of better airplane connections. This gave me the opportunity for a visit with Madamo Chiang, who had meanwhile arrived with her two equally famous sisters. She complained of how hard it was to mingle the social duties this required with the work in which she was so much more interested, and doscribed her desk pilod with unopened letters and telegrams, her chief secretary ill, etc. She then suddenly romarked that only the day before she had said to the Generalissimo during their morning Bible study and prayer that they ought to ask themselves what after all they were doing for Christ. They were fighting for national independence and busily occupied with the multiplicity of duties this involved, but what was their real motive and what else should they do that was directly Christian in aim?

I replied that the activities in which they were both so tirelessly engaged and the spirit with which they were working were an expression of their Christian purpose and were generally so recognized, that this
was no doubt the more effective because it was so unebtrusive, so free from
conventional observances - or, as she added, the "trappings" of Christianity.
I went on to describe the difference in the personality of General Chiang
since my first acquaintance with him, the widespread criticism or suspicion
of him during the earlier years of his national leadership in contrast with
the universal confidence he now inspired, that in talking recently with all
types of people in different parts of the country I had heard no one question his integrity, and that this was the best sort of Christian testimeny.

She said that she would repeat all this to him because it had religious meaning as helping to answer her questions of the day before. She also said that she had been studying phetographs of him at different stages to see if she could detect any spiritual growth in his face, but she was afraid that her cagerness to discover this unfitted her for forming a judgment. I replied that his face seemed to me to have softened and to reflect in its whole expression a gentleness as well as strength which again was an evidence of the inner life.

This intimate account of the private life of two people upon whom the destiny of China largely depends is recorded for the encouragement of these interested in the missionary enterprise in this country. It would be in offensively bad taste to publicize their personal religion - cortainly at present. But the success of the present struggle for independence is due in no small degree to the reality of their religious faith.

#### YENCHING IN HONGKONG

While in Hong Kong attending the meeting of the Chinese Foundation and waiting for my steamer, the Yenching graduates had a welcome party in a Chinese restaurant, and I had many opportunities for seeing them in other ways. The only difference between this and what I saw of them in the interior is that my visits to Hong Kong have new become quite frequent. There must be two or three hundred of them here and they are in every imaginable form of activity. As elsewhere, people constantly comment on them favourably in their high general average of behaviour or of useful service and on their group enthusiasm.

One opisode may be described. Among the many worth-while wartime activities of Madame Chiang is enlisting women in the organizing of war-orphan relief. One such has been established in British territory near Hong Kong and maintained by a group of Chinese ladies here under the vigorous leadership of Mrs. C. H. Kan, who as Katharine Hsu was one of our outstanding students. I remember her as suggesting an exquisitely dainty bit of Dresden china that had reverted to its Chinese origin. She is now a young matron with all of her earlier vivacity and charm. It had been arranged that she should take me out to the orphanage on a certain afternoon, but this had to be postponed because of conflicting engagements of mine. As it happened, the time when I could go ceincided with the ceremony of welcome to the new superintendent. Madame Chiang during her recent visit had decided that the work had grown beyond the limits of volunteer workers and required a full-time superintendent.

I first wont through the simple, hastily constructed bungalows which are the best that could be afforded, and was impressed with the measure of cleanliness and efficiency that the conditions existing have made possible. The children were a heart-rending evidence of the inhumane bembing of civilian populations. They ranged in age from babies left without parents a few days after birth to children fifteen years old, about 400 in this orphanage, with as many more waiting to be registered, coming from a wide area. Only the infants can have mesquite nets, and screened dermiteries suffer from the carclessness of untrained children who leave doors open, the few servants being too busy to watch such matters. This is one of the many problems these ladies must face. Clothing, food, teaching, health, future prevision as they reach an age limit, all require thought and money.

Meanwhile on the lawn the children were being assembled into a square within which the group of ladies walked around, headed by Mrs. Kan and the young superintendent, Miss Ho Hui-chiung, Yenching 1931, post graduate 1932. I felt stirred with varying emotions as I watched this procession and the children saluting gravely as it passed each section. Then Mrs. Kan made a speech introducing the new superintendent, who followed with another speech, both in Pekinese or (as it is now called) the national dialect. Then I was unexpectedly called upon for a few words, and felt even more the mingled pathos and hopefulness of this poignantly promising feature of a nation fighting and suffering for its existence.

One final touch with Yonching is that Mrs. Y. P. Mei had accepted the offer to be superintendent, but had gone to Chungking, where her husband had come to meet her and at the same time to respond to the request of Dr. Kung that he become General Manager of the Industrial Co-operatives. Dr. Mei has, with my hearty approval, accepted this responsibility which links it still more closely with us, and Mrs. Mei felt it her duty to decline the Hong Kong War Orphanage offer and help her husband in his new task.